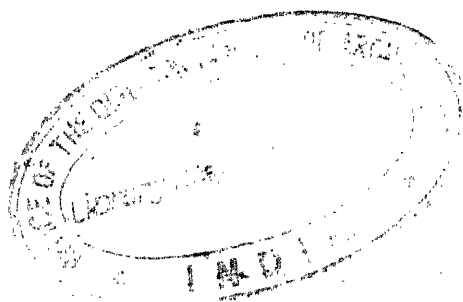


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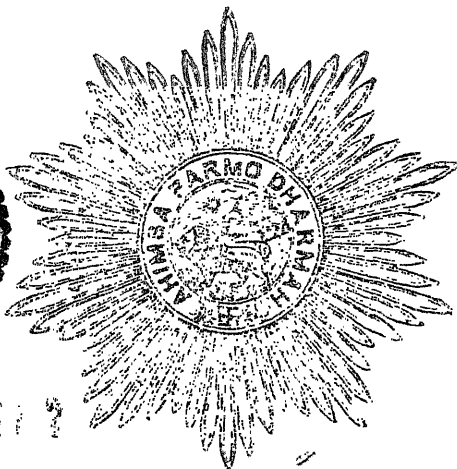


The Library of Jaina Literature—Volume I.

THE
PARMATMA-PRAKASH

BY
SRI YOGINDRA ACHARYA.

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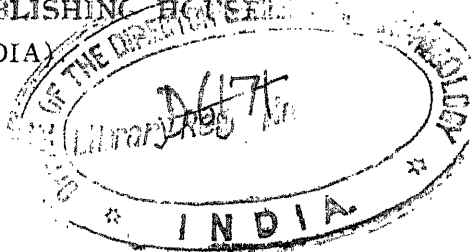


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INTRODUCTION.

The Parmatma Prakasha is a valuable work on Jainism from the Nishchaya point of view, which describes things from the standpoint of their natural or real properties, as distinguished from the incidents and attributes acquired or evolved out under the influence of matter in the course of evolution. The latter, that is to say, the acquired incidents, attributes, etc., fall under the jurisdiction of what is called the *Vyavahara* point of view, a separate department of knowledge in the comprehensive system of Thought called the Syad-Vada by the Jaina Acharyas (philosophers). The term Syad-Vada literally means many-sided, and indicates what may be called the relativity or non-Absolutism of knowledge. Syad-Vada, in this sense, merely means the versatility of Thought. Thus, the special feature of Jainism which distinguishes it from all other systems of philosophy is its non-rigidity or many-sidedness, hence comprehensiveness of survey in the field of consistent Thought. In plain language, Jainism is a science which studies things, not from one particular point of view alone to the exclusion of all other or others, but from every possible side, so as to have a perfect understanding of their nature. Obviously, no system of thought which is marked by the inelastic rigidity appertaining to Absolutism pure and simple can ever lead to satisfactory results, or be the means of spiritual or material progress of the soul, for its very one-sidedness is sure to present itself as an unsurmountable barrier to further progress when a given problem is approached from a standpoint of view different from the one on which its one-sided absolutism is founded. And not only is an *ekantic* (one-sided) system imperfect and unsatisfactory in its philosophical aspect, it is also worse than useless, even if not positively harmful, as a science, that is as a practical method of the realisation of our individual hopes and aspirations. For practicability is the test of all true sciences, whether intended for the spiritual or material advancement of Life's concerns, and where practicability itself is ignored it is idle to talk of the hypothetical benefits

which might or might not arise from the pursuit of any particular set of means. It is not to be supposed that the word science is applicable exclusively to the system of modern thought which deals with the determination and applicability of the laws of nature governing the operation of forces on bodies or masses of matter; all systems are scientific if based on the unvarying sequence of cause and effect, and, consequently, capable of yielding immediate, certain and unvarying results. It is in this sense that the word science is applicable to Jainism.

The test of utility of any science is furnished by the kind of happiness which may be obtained by its pursuit for the individual as well as the masses of men and other living beings. Both the spiritual and the material sciences are alive to this fact and claim to procure happiness for their followers, the latter by refining sensual enjoyments and providing us with things which tickle the senses in different ways, and the former by restraining the enjoyment of those very things which the latter provides us with. The one preaches an eat-drink-and-be-merry philosophy, but the other a *jehad* against all kinds of sensual lusts and refinements. The question is which of these two contradictory systems of science should be followed by us?

The answer to this depends on the nature of happiness which we are athirst for. There are three kinds of happiness: (1) the sensual, (2) the intellectual, and (3) the spiritual. Of these three types of happiness, the first is evanescent, depends on means, hence is not open to all alike; involves trouble in its procurement, leads to strifes and wars, creates fresh cravings and lusts, gives rise to vain regrets in old age and on the impairment of sense organs and is generally followed by pain. The second is meant only for the unwise whose ignorance of truth makes them feel delighted with every new discovery they make; but the third is the true joy which arises from within, and never from without, by the removal of some kind of bondage from the soul. All cases of true freedom are also those of true joy, *e g.*, the delight one feels on the successful performance of some kind of work arises only in consequence of a sense of freedom from an obligation in that respect. Wherever there is a case of true success, doing away with the sense of duty or obligation in respect of a something to be performed, or of a something to be acquired, or attained, there is

an occasion for the manifestation of the emotion of joy from the depths of the soul. We may, therefore, say that the soul is the true fountain-spring of joy, which comes into play the moment some kind of restraining bond, or bonds, are removed from its natural exhilaration of delight. A necessary corollary from this is, that when all kinds of bonds are removed from the soul, it will be permanently established in its own blissful nature, that is, it will eternally enjoy the inborn joy of freedom which is the natural property of the substance of which it is made.

A moment's reflection now suffices to show that, of the three kinds of happiness enumerated above, the one which is within the reach of all, whether rich or poor, wise or ignorant, and which is neither temporary like the sensualities and refined pleasures of senses which materialism provides us with, nor liable to be followed by pain, is the natural joy of the soul, which is checked back only so long as it (the soul) remains burdened with the load of desires, obligations, and fetters of any description whatsoever.

In so far, then, as materialistic science pretends to extract happiness from its refined inventions and innovations, it is a failure out and out, since it does not only not remove the causes which mar the natural delight of the soul, but actually invites us to enter into the slavery of senses by tempting us with all kinds of material attractions. It only remains to consider its claims from the point of view of the improvements it brings about in sanitation and the like, which are necessary for the prolongation of life and enjoyment of health.

In this department, certainly, it has done useful work, but even here it is impossible to give an unqualified assent to its claim, since the amount of harm it has done to the beliefs of men by setting up a temporary bodily individuality in place of the soul, is too great to be counterbalanced by the little improvements it might have made here and there in the sanitary conditions, etc., of towns and cities.

Spiritual Science, then, is the true Science of Happiness, and it is no exaggeration to say that its pursuit not only enables the soul to enjoy the felicity of Gods it is hankering after, but also brings those natural causes into existence upon which depend the health and longevity of all living beings, and which science is trying to create artificially, in ignorance of the higher Laws of Life.

Jainism is the science which deals with the obtainment of supreme felicity, the highest good, for which every soul is, consciously or unconsciously, engaged in a constant struggle with the forces which prevent its realisation. It encourages neither Dogmatism—'thou shalt do this,' and 'thou shalt not do that'—nor Mysticism, such as abounds in the scriptures of most of the creeds in the world, nor even anything else that may savour of superstition. It invites men, in the first instance, to understand the nature of the subject dear to their hearts and the Laws of Nature which govern and control the realisation of the great Ideal of Perfection and Happiness which all are trying to realise for themselves.

In the limited space furnished by the four corners of an Introduction, it is hardly possible to do more than set down the barest outline of the unique philosophy of an all-embracing and many-sided system like Jainism. I shall, therefore, refer the reader to my book, 'The Key of Knowledge,' where the entire subject has been dealt with in all its essential aspects.

Jainism points out that there are six kinds of *Dravyas* (substances) in existence, namely,—

1. *Jiva* (living substance, or intelligence),
2. Matter,
3. *Dharma* (a kind of ether which assists things in their movements),
4. *Adharma* (another kind of ether, or all-pervading force, which is helpful in the cessation of motion),
5. Time, and
6. Space.

Of these, Space and Matter are well-known terms, but Time is the medium of continuity and succession, and *Dharma* and *Adharma* are the accompanying causes respectively of motion and stationary states of beings and things. The *Jiva Dravya* (living substance or intelligence) is the essence of souls, and is the same as that called spirit. Each soul is a separate entity, immaterial, *i.e.*, not composed of matter, uncreate and eternal, and is capable of fully realising, in and for itself, the Perfection and Happiness of Gods. It resides in Space, and continues in Time; one kind of ether, or force (*Dharma*), assists it in motion, and the other

(Adharma) helps it when it comes to rest. Matter is the material which cripples its natural powers and also enables it to organize a body for itself. It is the knowledge of the nature of the soul and of the Laws which govern its interplay with matter which constitutes true science.

Analysis of the functions of the soul reveals the important fact that it is a simple unit or individuality, hence not a product or compounded effect of the secretions of many atoms of matter, and is the subject of knowledge and enjoyment.

Its powers of knowledge and perception can be judged by the facts of clairvoyance, telepathy, and the like, which cannot be denied any longer in the face of the discoveries and investigations made by the Psychical Research Society of Europe.

Jainism points out that the natural attributes of the soul include four kinds of perfection, namely, in perception, knowledge, happiness and *veerya* (power). This natural perfection of the soul is, however, held in check by the influence of matter on its natural purity, and is brought into realisation the moment it realises itself to be the possessor of all godly virtues and powers.

The attainment of the sacred height of Perfection, then, is the goal of evolution which marks the stages of the beginningless struggle between *jiva* and matter. The purest properties of the soul are ranged against the weakening attributes of matter in a great struggle for freedom, and the results of the battle are periodically published, to the world, in the shape of the hieroglyphics of forms by the office of Re-incarnation. Each fresh body is, as it were, a bulletin of information about the latest issue of the eternal struggle, and faithfully represents the true state of the progress made or reverses suffered by the soul. This process will continue till the forces of Life are commanded in person by wisdom who shall slay the Dragon of Death, with the sword of *Vairagya* (Renunciation). The Conquering Hero shall then make his triumphal entry into the Land of Bliss, and reside there for ever in the full enjoyment of unabating, undecaying joy.

It is clear from the above that the *Jiva* is its own God, Saviour or Redeemer. He is certainly endowed with all those divine properties and

attributes which people associate with their God, or Gods, and dependent on his own exertions for the realisation of the highest ideal of Perfection and Happiness open to the imagination of man. To this extent there is a complete agreement between Jainism and Advaita, but when the latter goes further and denies the truth of the evolutionary process Jainism declares it to be false. The fact is that Advaitism has fallen into the error of one-sided Absolutism, and is consequently unable to explain the present condition of the ordinary *Jiva* from its limited point of view. The identity between the *Jiva* and Brahman, *i.e.*, the Siddhatman, referred to in such texts as 'I am Brahman,' 'That Thou art', and the like, holds good not absolutely, but only in respect of the natural properties of the soul, that is to say, from the *Nishchaya* point of view alone. The difference between an unevolved *Jiva* and a fully evolved one is exactly the same as that between a dirty mirror and a clean one. They are both alike in respect of their reflecting power, but not in reference to the actual functioning thereof. The ordinary *Jiva* is like the dirty mirror, which has to be rubbed and polished before it can be expected to take its place by the side of the finest specimens of its class. The one-sidedness of Vedanta shuts it out of this view, and throws it into endless confusion and contradictions. Unable to perceive the fatal error committed by its philosophy, it tries to steer clear of doubts and difficulties by positing only one soul in existence, and by denying existence to all other living beings. The attempt is, however, as complete a failure as can ever be imagined in the region of Metaphysics, and the survival of Advaitism is due chiefly to the fact that its teaching appears to require no effort of self-exertion for the realisation of the Ideal in view. That Advaitism is inconsistent altogether on this point is clear to any body who cares to think for himself. Advaitism maintains that there are not two or more souls in existence, but only one, which is seated distributively among all the forms, or bodies, in the universe, so that it alone is the true being in each and every organism. This one soul is immutable, unchanging and ever blissful. The question which now arises on the above hypothesis is : who is it that feels pain and misery in the *samsara* ? But Vedanta has no reply to give to this question, for if it were to say that it is Brahman who feels the pain, it would at once contradict his attribute of eternal blissfulness, and

the hypothesis of a solitary soul precludes the possibility of bringing another on the scene to be made a scapegoat of.

Nor can the being who feels the pain and longs to escape from the bondage of *samsara* be denied existence, since feelings are experienced by living beings, never by non-entities. It is thus clear that Advaitism is unable to meet the objections which arise from the one-sidedness of its philosophy, and cannot be relied upon to impart the truth.

Jainism points out that there is an infinite number of souls each of which is endowed with the power to attain to the perfection of Gods. These souls are involved in the cycle of births and deaths in subjection to the force of *karmas* which consist, firstly, in thoughts, feelings and emotions of the soul, and, secondly, in the chains of a very subtle kind of matter invisible to the eye and the ordinary instruments of science. All habits which we find difficult to break away from are bonds of *karmic* particles, and cripple our natural activities in more ways than one. The effect of *karmas* survives the physical death, and is preserved in and carried over from incarnation to incarnation, by a subtle body called the *karmana sharira*. This *karmana sharira* is merely the sum-total of the *karmic* forces, or chains, without which no living being outside the holy precincts of Nirvana can exist. The idea of this body can be readily grasped by the mind, if we take into consideration the effect of its absence on the soul. The essence of soul is what is called pure spirit, or consciousness, which in the absence of a restraining body of some kind, must be conceived to be in full possession and enjoyment of its natural functions, *i.e.*, omniscience, omnipotence, and perfect happiness. The idea of such a perfect individuality descending to inhabit a body of flesh and thereby crippling itself, in a number of ways, is too absurd to be entertained for a moment. The existence of some force capable of dragging it into a body is, therefore, a condition precedent to its birth in our world. But force is not conceivable apart from matter of some kind or other in which it might be bound up, so that the power which drags a soul into a particular body has to be recognised as a kind of chain forged from some sort of material. Now, if we can understand that all living beings are *Jivas* ensouled in bodies of physical matter, we must further admit that the *karmic* forces which drag them into different bodies

cannot be simple in structure. This amounts to saying that the *karmic* force is of a highly complex structure, and as such may be called a web of chains, in other words, the body of *karmas*, i.e., the *karmana sharira*.

The counter hypothesis that souls are made to take birth in the world of men by the order of a supreme spiritual entity is not tenable in philosophy, since no pure spirit can compel another perfectly pure spirit to enter into any kind of bondage. If bodiless souls be as good spirits as their supposed creator, and they must be so on the supposition of perfect purity, it is obvious that their powers and functions must be alike in all respects. Hence, no disembodied spirit can be compelled by another embodied or disembodied spirit to enter into crippling relations with matter.

Thus, the existence of a subtle body, the instrument of limitation which compels the soul to take birth in different bodies, is essential for its being born in the world. This one argument practically suffices to prove the theory of re-incarnation, for however far we might go back in search of a starting point for the evolutionary process, we have ultimately no alternative but to admit that the substances of nature being eternal and uncreate their interplay must be eternal too, so that a class of souls must be taken to have existed from all eternity in subjection to the forces of *karma*. The *karmana* body, for the foregoing reasons, is a constant companion of the soul, and will remain so till it is destroyed by the destruction of the *karmic* bonds. If it were otherwise, every soul would become perfect on shaking off this mortal coil, and the status of gods would be attainable, with ease, by the simple process of committing suicide, which is strongly condemned by every moral and social agency with one voice.

It is this *karmana sharira* which is the true cause of repeated births and deaths, and freedom from which is to be obtained by a conscious exertion on the part of the soul. But conscious exertion is possible only when the whole range of the subject of emancipation is fully understood and grasped by the soul, since we observe *motor* effects following beliefs, never otherwise. Knowledge, then, is the first essential to spiritual emancipation from the bondage of *karmas*. This is precisely what Jesus meant when he said :—

“ *Ye shall know the truth and the truth shall make you free.* ”—John, VIII. 32.

Belief of the right sort is the next requisite of *moksha*, and conscious exertion in the right direction is the last accessory to Nirvana. These three, *i.e.*, Right Knowledge, Right Belief or Faith, and Right Conduct, taken together, are called the *Ratana Triya* (the three jewels) in Jainism. Whoever establishes himself in the contemplation of his real natural attributes, consisting in perfect knowledge, perfect faith, perfect conduct and infinite happiness, at once becomes the *Parmatman*, the object of worship and adoration in the three worlds.

The next point which demands our attention is the significance of virtue and vice in reference to the ideal of Nirvana. The author of the *Parmatman Prakasha* makes it perfectly clear that virtue is as much a cause of bondage as vice, though the types of them differ from one another as much as a golden chain does from an iron one. Self-contemplation, and not the performance of good or bad deeds, is the immediate cause of Nirvana, and it is the Nirvana alone which the ardent ascetic longs for and tries to actualise for himself. It would be faulty logic to imagine that the non-performance of good or virtuous deeds should imply immorality; as a matter of fact, virtue and vice do not exhaust the types of actions, which, agreeably to the classification made by Chuang Tzu, the Mystic Saint of China, should be divided into moral, immoral and non-moral. The word non-moral, however, does not convey a true idea of the third type at all; on the contrary, it is liable, from its very etymology, to mislead us about its true significance. I propose to call this third class of actions the transcendental, or divine, because they emanate from the *siddhatamans* (perfected souls), and also because by their performance men rise up to the top of the world as Gods. Thus, of the three kinds of actions performed by men and other beings, the good ones lead to heaven, the bad ones to hell, but those of the transcendental type carry one to the Rock of Perfection and Bliss, *i.e.*, Nirvana.

This brings us down to a consideration of the notion of multiplicity of Gods which the idea of Nirvana directly gives rise to. The modern

mind, trained as it is on lines of monistic thought, is apt to smile at the 'crude simplicity' of all creeds which savour of what has been described as a polytheistic tendency. Monism is, however, the unattainable of philosophy, and there can be no greater error than the denial of the possibility of perfection to the souls of men, to say nothing of those who are now inhabiting the bodies of brutes and beasts. The fact is that the modern mind has a true conception of neither God, nor Religion, nor Redemption, and its entire energy is exhausted in the use of empty and meaningless conceptions and the purest abstractions of thought. I doubt if one out of a million preachers knows his God sufficiently well to identify Him should he ever come across Him by chance. As regards polytheism, a single quotation from the writings of Thomas H. Huxley, one of the greatest champions of Free-thought and Agnosticism, suffices to show that all modern minds do not join in smiling at the so-called crude simplicity of the ancients who have bequeathed us that system of religious philosophy. He says :—

“ I suppose the moderns will continue to smile, in a superior way, at the grievous absurdity of the polytheistic idolatry of these ancient people. It is probably a congenital absence of some faculty which I ought to possess which withholds me from adopting this summary procedure. But I am not ashamed to share David Hume's want of ability to discover that polytheism is, in itself, altogether absurd. If we are bound, or permitted, to judge the government of the world by human standards, it appears to me that directorates are proved by familiar experience, to conduct the largest and the most complicated concerns quite as well as solitary despots. I have never been able to see why the hypothesis of a divine syndicate should be found guilty of innate absurdity. Those Assyrians, in particular, who held Assur to be the one supreme and creative deity, to whom all the other supernal powers were subordinate, might fairly ask that the essential difference between their system and that which obtains among the great majority of their modern theological critics should be demonstrated. -In my apprehension, it is not the quantity, but the quality, of the persons, among whom the attributes of divinity are distributed, which is the serious matter. If the divine might is associated with no higher ethical attributes than those which

obtain among ordinary men ; if the divine intelligence is supposed to be so imperfect that it cannot foresee the consequences of its own contrivances ; if the supernal powers can become furiously angry with the creatures of their omnipotence and, in their senseless wrath, destroy the innocent along with the guilty ; or, if they can show themselves to be as easily placated by presents and gross flattery as any oriental or occidental despot ; if, in short, they are only stronger than mortal men and no better, as it must be admitted Hasisadra's deities proved themselves to be—then, surely, it is time for us to look somewhat closely into their credentials, and to accept none but conclusive evidence of their existence.”—*Science and Hebrew Tradition*, pp. 257-259.

Huxley, of course, had no idea of true divinity, nor of the kind of polytheism implied in the true teaching of religion ; his observations are useful only in so far as they enable us to perceive that there could be nothing intrinsically absurd even in the worst forms of polytheism such as that of the Assyrians of old who personified, like the Hindus and others, all conceivable kinds of psychic qualities and attributes, and thereby laid the foundation of a pantheon of mythical and, consequently, useless gods and goddesses, created by the mystic fancy and poetical genius of human imagination. The true idea of God has nothing in common with the notion of a creator demanding worship from the ignorant creatures of his omnipotence. The idea of Godhead, in its purest form, is that of the great Ideal of Perfection and Bliss which every soul tries to attain to, and which it has only to exert in the right direction to realise. Thus while the status of perfection is one and only one, there is no limit to the number of individuals who might bring it into realisation.

It is also wrong to imagine that the Perfect Ones have any desire to be worshipped by their unevolved brethren. The truth is that no one can attain to that high Ideal who does not destroy the seed of desire altogether. Hence, the gods have no desires for worship or anything else left in them, and are eternally absorbed in the enjoyment of the beatific delight appertaining to their high status. The Jainas worship these Great Ones, not with a view to gain some favour from them, but only to impress their own minds with the great truth about the divine

nature of their own souls. These Holy Ones are the great Beacon Lights whom we must follow if we would attain the summit of Perfection attained by them. There is no question of begging or bargaining with them for our worldly benefits, nor of favours to be purchased by gross flattery or the making of gifts. Those who are anxious for the welfare of their souls will find their leadership to be the only medium of Emancipation, and must walk in their footsteps to realise the highest aspirations of their souls.

It only remains to point out the reason why the holy portals of Nirvana are said to be closed against the residents of our part of the world in the present period of time. Jainism divides the ages of the world into two main periods, the *Avasarpini* and the *Utsarpini*. Each of these is again sub-divided into six parts called *aras* (spokes). We are now passing on the *Avasarpini* arc, and the present era is the fifth which began about 2,500 years ago. The first of these *aras* is called the *sukhma-sukhma*, (lit., happiness-happiness, hence, the age of great felicity), the second, *sukhma*, the third *sukhma-dukhma* (literally, happiness-pain, hence, the period of mixed pleasure and pain, with the former preponderating), the fourth, *dukhma-sukhma* (pain preponderating over felicity), the fifth, *i e.*, the present one, *dukhma* (painful), and the sixth *dukhma-dukhma* which is very painful. The number of years allotted to the first four periods is so great that the modern mind has not hesitated to stigmatize it as absurd, though in the absence of anything to show that time came into existence, for the first time, only a finite number of years ago, the supposed absurdity can only lie in the calculations of those who would like to gather up infinity in the limited dimensions of their concept of the pitcher of finitude. The last two periods, the fifth and the sixth, are only of 21,000 years each.

The *Avasarpini* is the arc of descent which opens in great prosperity, but ends in extreme pain for the living beings. In the first *kala* (time, or a period of time), the *sukhma-sukhma*, people enjoy enormous longevity and possess the stature of giants ; in the sixth, the *dukhma-dukhma*, the average duration of life is reduced to 16 years and the stature to a cubit in height. Everything else deteriorates in the same way, neither

the climatic conditions, nor the productive powers of the earth, nor even morality escaping the march of time. In this way the process of decline continues in every department of life, till, by the end of the sixth *kāla*, things become quite unbearable. The *utsarpini* is characterised by a similar arrangement, but in the reverse order ; it begins from the worst conditions of life which gradually improve, till extreme prosperity again marks the end of its last *kāla*. We then have another *Avasarpini* to be followed, in its turn, by an *Utsarpini*, and so forth.

In the *dukhma kāla*, the present era of time, all things undergo considerable change for the worse. Religion also suffers in the same way. It is not that religion then loses its intrinsic merit, or becomes vitiated ; only its hold on the hearts of men is loosened, and people become too degenerate to understand or put it into practice. Those who have a longing to be saved also cannot derive full benefit from its knowledge, their physical powers not being equal to the strain of ascetism required for final emancipation, and nerve and bone being equally deficient in respect of the requisite degree of endurance to render the process of pure Self-contemplation a possibility of attainment. These are the causes which preclude the possibility of the attainment of Nirvana in the fifth and the sixth periods of *Avasarpini* and the corresponding *aras* of *Utsarpini*. But this is not the state of affairs all over the universe. In the region called the *Videha Kshetra* there are no periods of time corresponding to our fifth and sixth *aras*, and people still attain Nirvana from that region. In our part of the universe, also, spiritual progress, short of the attainment of Nirvana, is possible, in all other respects, even in these bad periods of time. Those who are the most steadfast in their present lives, might be re-born in the *Videha Kshetra* and attain Nirvana from there, or go to heaven and reside there in the enjoyment of Olympian bliss till these bad times be passed, so that their next incarnations on earth would place the coveted opportunity in their way.

The arrangement of times is based on a calculation of the effect of the motion of the heavenly bodies and on the planets revolving in the central region, called the *Jambu Dvīpa*, of our universe. To some extent these effects have already begun to manifest themselves. For instance, the hold which religion had on the hearts of men two thousand

years ago, has gradually yielded to irreligiousness and impiety. That time can affect the beliefs of men seems wonderful, but no one who is aware of the influence of food on mind and of mind on beliefs is likely to find fault with the statement. The productive capacity of soil is directly affected by the forces of nature operating on our globe in the fifth and sixth periods, and physical and mental worry directly result from bad and insufficient nourishment. Stature is also affected by food and the mode of living, and it only needs a couple of wars like the present European struggle to wipe out the traces of the six-foot men. Even the conditions of life are daily growing more and more difficult, and the cost of living is going up. Nerves, too, are becoming a little too prominent in civilised society, and the less civilised are dying of malignant diseases. All these circumstances must tend to weaken the resisting powers of life, and the shortening of stature must inevitably follow in their track.

To the Jaina these prophetic statements of the sacred Scriptures are not open to doubt, coming as they do from the holy mouths of the Omniscient Tirthankaras. It is not that his belief is blind or unreasoning ; on the contrary, deep meditation on the Scriptural text has over and over again convinced him of its accuracy in respect of all particulars determinable by reason. He is, therefore, compelled to accept those matters also which fall outside the natural pale of his intellect. His reason assures him that the Great Ones were Omniscient Gods, and had absolutely no interest in making a false statement on matters of geography and the like, which, by the way, are not the essentials of religion proper. The Jaina is not ignorant of the conclusions arrived at by modern science, but he also knows that the conclusions of the moderns are not based on anything approaching the Omniscience of the Holy Ones, and cannot be put higher than statements so highly probable as to approach within a certain degree of truth. When the modern astronomer smiles at the crude notions of the ancient Hindus, he conveniently forgets the fact that the calculations of the derided Indian possess no less accuracy than his own, in spite of the wrong notions which he is supposed to be obsessed with about the nature of the motions of the sun, the moon and the other planets.

How explain this agreement in calculation, if one only of the two views be correct?

The truth seems to be that the two systems proceed to make their observations from two different points of view, so that their results tally, but not the descriptions.

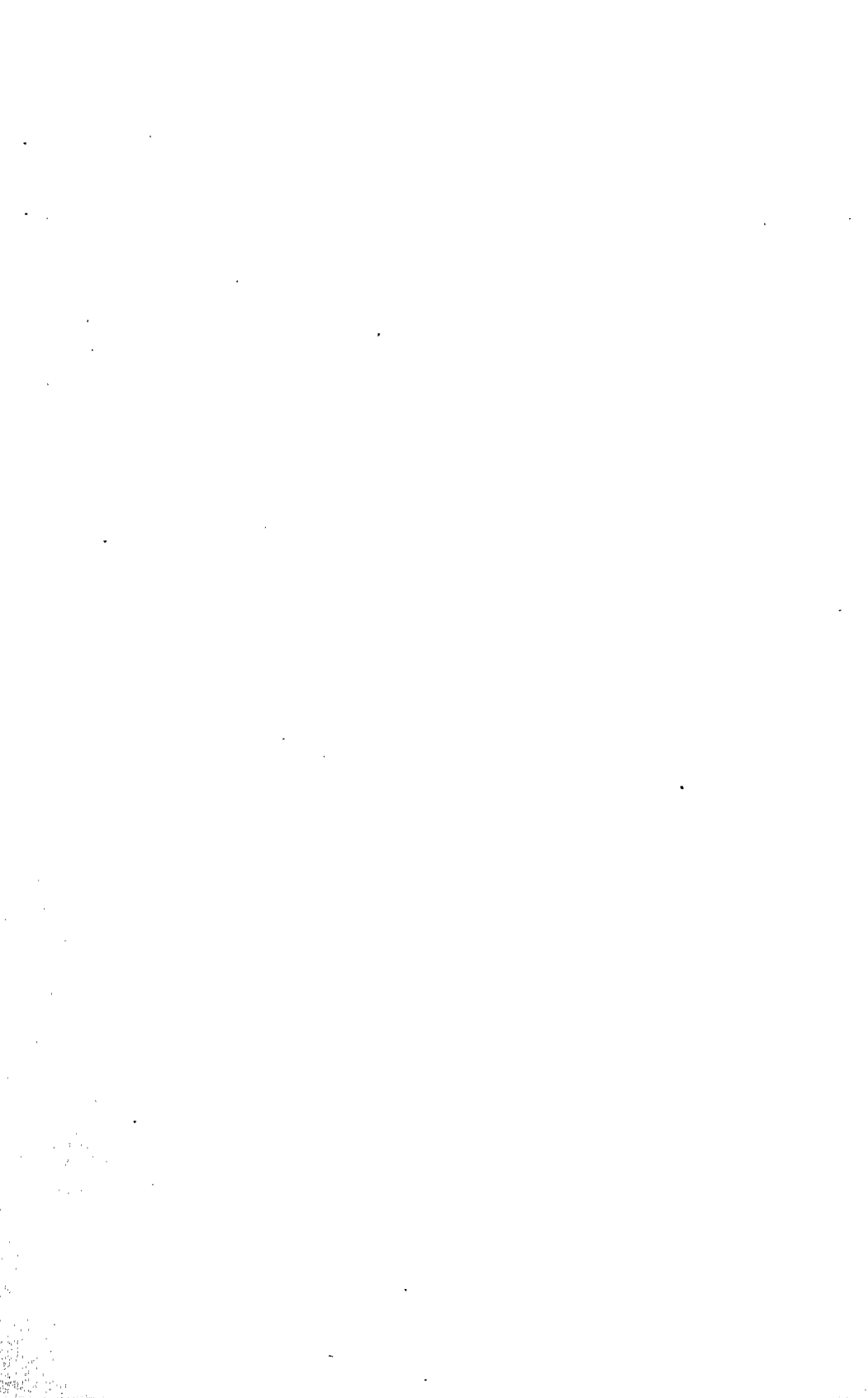
Perhaps some day when we are enabled to make observations from both points of view it would be possible to reconcile the two seemingly hostile systems. Till this is accomplished our only watch-word should be

STUDY.

HARDOI :

31st July 1915. }

C. R. JAIN.



THE
PARMĀTMA-PRAKASH

OF

SRI YOGINDRA ACHARYA.

परमात्म-प्रकाशः

1. Obeisance to that Siddha Parmâtman who having by the fire of meditation burnt up his Karmas, has freed himself from the impurities of *karmic* alloy, attained the purity of consciousness, and become Everlasting.

2. I bow to all those Great Souls, infinite in number, who will in the future become perfect, unmatched Intelligence with the aid of true meditation, which is free from love and hatred.

3. I also bow to the Siddhas (perfect souls) who having burnt up the fuel of Karmas are now obtaining Nirvāna from the Videha Kshetra.

NOTE.—According to Jainism, there is no change in the cycles of time in the Videha Kshetra; the Chaturtha Kala (fourth period of the cycle) is ever present in that part of the universe. From there souls are, even now, attaining Nirvāna, though from our own part of the universe it cannot be attained during the fifth and the sixth cycles. Accordingly, the Âchārya, in this Gāthā, bows to those Great Souls who are now manifesting Divine Nature in that region.

4. I also bow to those Siddhas who now live in Nirvāna. As Tirthankaras, they preached Dharma to us, and are our teachers, though not now in Samsāra.

5. I bow to those Siddhas (perfect souls) who live only in the Âtma-Swarup (self), and see all the objects of the universe by their Pure Intelligence.

6. I bow with reverence to Shri Jinendra Deva who is the enjoyer of Kewala Darshana (perfect perception), Kewala Jñana (perfect knowledge), and Kewala Sukha (pure happiness), and who has shown the Swarupa (nature) of things.

7. I bow to those Munis of the three grades, the Āchāryas, the Upadhāyas, and the Sadhus (saints) who having established themselves in perfect meditation, which brings about supreme happiness, have acquired the Parama Pāda (highest position).

8. Prabhakara Bhatta (a disciple) having purified his mind and having bowed to the Panch* Parmeshti prays to Sri Yogīndra Āchārya.

9. O Master! Infinite time has passed away and I have been roaming about (transmigrating) in Samsāra; but I have got no happiness; I have always been in dire misery.

10. O Master! Pray tell me about him, who having destroyed the pains of the four Gatis (four stages or planes of life), has attained the Parama Pāda (the highest status).

11. O Prabhakara! (The Āchārya says) Hear thou with belief, I shall, after bowing to and keeping respectfully in mind the five Preceptors, tell you all about the three kinds of Ātman (soul).

12. Having known Ātman as of three kinds, first eliminate the Vahira-Ātman (the outer soul), and having become the Antara-Ātman (inner soul) meditate upon the Parmātman.

13. Ātman is of three kinds: the Vahira-Ātman (outer soul), the Antara-Ātman (inner soul), and the Parmātman (perfect soul). One who knows his body as his soul, is the ignorant Vahira-Ātman (outer soul).

14. One who knows the Ātman (soul) as separate and distinct from the body, as Jñana-Swarup (of the form or nature of knowledge) and well established in perfect tranquillity, is the wise Antara-Ātman (the inner soul).

15. He who knows his self, who exists in knowledge, who is free from Karmas—thou with pure belief know Him as Parmātman (God).

* There are five classes of Adepts, or Masters, in Jainism, viz., the Arhanta, the Siddha, the Āchārya, the Upadhya and the Sadhu. They are called the Panch Parmeshti collectively.

16. That Siddha Bhagwan whom the three worlds worship and great gods meditate upon, who has a steady knowledge of all things, tangible and intangible, is the Parmâtman (God).

17. He is Nitya (ever-lasting), Niramjana (free from passions and desires), Jñana-Swarupa (has knowledge for his form) and Parmâ-Nanda (all-happy). One who is such is Shanta (calm) and Shiva (perfect). Know thy self as such, and realize it.

18. He who never gives up his Svâbhâva (nature), and never adopts the Bhâva (existence or nature) of another, and knows self and not-self, that is, all the things of the three worlds and of the three times, is the Shanta and Shiva (calm and perfect) God.

19. He who is free from colour, smell, taste, sound and touch, that is, who is free from body and is not subject to birth and death, such a Being is Niramjana.

20 & 21. Know thou that Being as Niramjana in whom Krodha (anger), Moha (attachment), Mada (lust), Maya (deceitfulness) and Mâna (pride) do not exist, and who is in no way concerned with meditation and the object of meditation. One who is devoid of virtue and evil, of pleasure and pain, and is free from every sort of defect or blemish, know thou that soul as Niramjana.

22. One who is free from the act and the objects of meditation, from incantations and amulets, also from Mandala (circlet) and Mudra (ring), etc., (all material forms and shapes), is Niramjana.

NOTE.—So long as the soul does not attain to perfect and all-knowing condition, it has to make use of meditation, etc., but when once that all-conscious status is obtained, one has no need to make resort to these means. Meditation is a means to evolve the real nature of the soul which is Omaseient, but when Omniscience is once attained and manifests itself in the soul, there remains no need for meditation or the object of meditation. Hence the enjoyer of the status of God is free from meditation and the object of meditation as well as from all material forms.

23. That Parmâtman (God) is not known by reading Vedas and Shastras, nor is He perceived by senses ; He can only be known by pure self-contemplation.

NOTE.—He is Anâdi-Nidhana (eternal and imperishable) and of the Tankotkiran-Svâbhâva (of unchanging nature).

24. Know thou that to be the Parmâtman who has Kewala Jñāna (pure, infinite knowledge), Kewala Darshan (pure, infinite perception), Ananta Sukha (infinite happiness) and Ananta Virya (infinite power).

25. Who is endowed with these Lakshanas (distinguishing attributes), who is worshipped by the three worlds, who is the Highest Deva and who is without a body,—such a Parmâtman resides on the top of the world.

26. The same Parmâ-Brahma who exists as Nirmal (pure) and Jñāna Mae (embodiment of knowledge) in the Siddha Avastha (perfect or fully manifested condition) lives in the Samsâra Avastha (mundane condition) in the body.

NOTE.—In these Slokas the Âchârya describes the Parmâtman. The Jain Siddhanta does not propound the existence of an extra-cosmic, Personal God who can create or destroy the universe. According to Jainism, the Svâbhâvic condition (real and true nature) of Âtma is Parmâtma. That Svâbhâvic condition consists in All-knowingness, All-seeingness, All-happiness and All-power. In the Samsâri Âtman (worldly soul) this Svâbhâvic condition is, owing to the bondage of Karmas, rendered impure and imperfect. It is, however, never annihilated, since it is always existing in every Âtman—in an embodied soul in a latent way; in a disembodied one, most perfectly. This Svâbhâvic condition or Parmâtmic Pâda (status of God) is existing from eternity and will exist for ever. When the Samsâri Âtman (embodied soul) gives up Kashâyas (passions and desires), its Dravya-Karmas are destroyed, setting its glorious nature free to manifest itself, and to shine forth as the Parmâtman. This manifesting of the Parmâtmic Pâda in the Samsâri Jiva (soul) is called the attaining to the Siddha condition or Nirvana.

27. That Parmâtman, the meditation on whom destroys the past accumulated Karmas, that Supreme and the Highest Object of knowledge, is no where else than within thyself.

NOTE.—In this Sloka, the Âchârya draws the attention of the disciple towards the Nischaya description of Parmâtman. From the Nischaya point of view, Âtman and Parmâtman are one, the real nature of Âtman being nothing other than Omniscience which is Parmâtma-Swarup. This Svâbhâva (real nature) of Âtman owing to Râga (attachment), Dvesha (hatred) and Moha (ignorance) lies concealed behind the veil of Karmas, so that when a man withdraws his mind from all worldly objects, and meditates upon his real nature, the veil of obstruction is destroyed in him, and his Âtman becomes revealed to him as Parmâtman, the God. So the Âchârya says that the Parmâtman lies hidden within yourself, you need not seek Him anywhere else.

28. Know thou that to be the Âtman who is not subject to sensual pleasures and pains, and who is free from the action of mind; all else is foreign to thee; give it up.

29. One who being united to the body, dwells in it, and who from the Nischaya (real or natural) point of view is separate and quite distinct from that body, know thou that one to be thy Âtman; with other numerous objects which exist, thou hast no concern.

30. Do not regard Jiva (soul or intelligence) and Ajiva (non-soul or non-intelligence) as one: both of them are, by their own Lakshanas (distinguishing attributes), distinct; know that which is different from Âtman (soul) as different from it and know Âtman alone to be the Âtman.

NOTE.—Here the Âchârya protests against the absolute one-sided Adwait system which believes in the existence of Jiva or Brahma only and regards the existence of matter as a mere dream or ignorance. This Ekantic Adwait (one-sided monism) when scrutinized into, appears to be a mere absurdity. The phenomena of the world cannot possibly be explained by one solitary existence. We do find both intelligence and non-intelligence in the world: thus to believe in the existence of one thing only is against Partyaksha Pramana (evidence of the senses). Jainism does not regard the knowledge acquired through the senses as false. Of course there is knowledge beyond the senses,—there are many Suksma (subtle) things which cannot be perceived by the senses and the knowledge acquired through the senses is a very limited kind of knowledge,—but we cannot call it false. Knowledge derived through the senses acting in a normal condition, so far as it goes, is true knowledge, and the theory which is against this knowledge, cannot be accepted. My body and soul cannot be one object, the soul having Jnana (knowledge or consciousness) as its Svâbhâva (nature) and the body Sparsha (tangibility), Rasa (taste), Gandha (smell) and Varna (colour) as its nature. The pen, the inkstand, and the table, which I am using in writing, cannot be one with soul or a mere phantom. They are perceivable, material objects and do not possess Jnana (knowledge or consciousness); hence they cannot be Jiva (intelligence). Nor can they be mere nonentities, because we do perceive them through our own senses. Besides this, if there is one existence, soul or Brahma only, whence this limitation and ignorance? If there is no existence other than pure and perfect Brahma, whence this impurity and imperfection prevailing in the Samsâri Jiva (worldly soul)? If it be said that really there is no limitation, imperfection or impurity, it is only through ignorance that we see these things, then what is the source of ignorance? Ignorance is certainly not the Svâbhâva (nature) of Brahman. And if there is no existence other than pure Jiva, whence the bondage? Can there be bondage in one entity only? And if there is no bondage, there is no Samsâra (world), and it is useless to speak of Bandha (bondage) and Moksha (freedom, emancipation or salvation). Then it is also useless to strive after salvation. Then it is also useless to have recourse to Yâma, Niyâma and Yoga, and all the Shastras and Vedas become purposeless. Thus to believe only in the existence of Jiva (soul or intelligence) and reject the existence of Ajiva (non-soul or non-intelligence) is against the evidence of the senses in the normal condition, dispenses with all the practices of religion and morality, and in the end results in a mere absurdity. This Aikanta Adwait (one-sided monism) is against all Vyavahara

(practical worldly affairs) and Parmārtha (religion or spirituality). While believing in this theory, it is impossible to carry on the worldly affairs as well as religious practices. Jainism is an un-Ekantic (many-sided or relational) system. According to Jainism the Swarupa (nature) of Vastu (Being) is Samanya (general or universal) as well as Vishesha (particular or special). Sat (to be) which consists in Utpāda (creation), Vyaya (destruction) and Dhrauvya (permanency) is the Lakshana (differentia) of Dravya (being). So far as this universal nature, namely, Sat, is concerned, Dravya, or Being, is one, and monism holds good. But when its Vishesha (particular nature), namely, Jnana (knowledge or consciousness) comes in, Dravya at once becomes two—Jiva and Ajiva—and dualism makes its appearance. Thus from the Samanya Apeksha (the universal point of view) there is of course one existence, but from the Vishesha Apeksha (particular point of view) it is more than one. Thus Adwait and Dwait, when believed in an absolute and one-sided manner are untenable; but they can, with the help of an un-Aikantic (relational or many-sided system), both be reconciled and are true from their respective points of view. Both the one and many are existing—the one existing in the many and the many in one. To hold that the one is existing apart from, and outside of the many, or that the one alone exists and the many are its false appearances and merely nonentities, is to depart from the truth.

Hence, the Ācharya in this Sloka, in order to guard against the extreme and absolute monism of Advaita, advises his disciples not to confound the Jiva and Ajiva with each other. The real ignorance which causes the bondage of Karmas of the Samsāri Jiva (embodied soul) is that he does not understand the real nature of Jiva and Ajiva, i.e., of soul and matter. This Samsāri Jiva (embodied soul) seeks his happiness in matter, feels attraction and repulsion towards worldly objects—identifies his soul with his body and forgets its own Svābhāva (nature), which is Omniscience. When the Samsāri Jiva begins to understand his own nature and the nature of matter, when he sees that attraction and repulsion are the attributes of matter, while his own attribute is Jnana (knowledge), and when he realizes that he is self-conscious (Ātman) and that his body and other surrounding objects in which he seeks happiness are devoid of intelligence, then he ceases to identify himself with matter and believes himself as existing in the self. This kind of belief called the Samyak Darshana in the Scriptures is the true path of Salvation, and is the kind of Advaita recommended therein. It does not mean that there is only one Soul in the whole Universe, but that each soul is a non-dual, hence simple and incorruptible substance subsistence, or entity, in itself, and is its own God. This is the feature of distinction between Jainism and the school of Hindu philosophy known as Advaitism of Shankara Misra.

Jainism also differs from those who set up a separate kind of God and describe him as an unique being. This is untenable on the ground that our concept of God cannot but be that of a Perfect Soul, both being pure spirit or consciousness in essence. The substance or substratum of existence being the same in both cases, it is inconceivable that there should be any difference between God and soul in any essential respect. Hence, the difference between God and man lies only in respect of the manifestation of the natural attributes of the soul-substance. It follows from this that when a soul purifies itself sufficiently to manifest its divine attributes, it

becomes a God. It is this kind of Dualism,—the setting up of an unbridgeable gulf between God and man—which is condemned by the Shastras. When one believes in the separateness of Âtman and Parmâtman, then one introduces the element of duality into the ideal in view. This is the error which is denounced in the Scriptures. It does not mean that one should believe in the non-existence of matter—which is against all reason and observation,—but that one should not believe in the kind of duality which is the cause of trouble and bondage. When one regards his Âtman as separate from matter and existing only in the Âtmic Shakti (spiritual power) which is Jnana (self-consciousness), then he establishes himself in one object,—this is the Adwait which is recommended in religious treatises. When the soul establishes itself in its own Svâbhâva (nature), its attraction and repulsion for matter disappear, new bonds are not formed and the old ones are speedily destroyed, enabling it to manifest its natural perfection, that is, the pure, perfect status of God-head. This is called the obtaining of Moksha (salvation). Hence the Âchârya in this sloka recommends the discrimination between the Jiva and the Ajiva.

31. He (the Parmâtman) has not got Mâna (mind or heart); has no Indriyas (senses); is Jñana-Maee (embodiment of knowledge or consciousness); is without Moorti (sensible qualities); is Chaitanya Matra (pure consciousness); and cannot be known by the senses. From the Nischaya (real) point of view, these are the attributes of Âtman (soul).

32. When one applies one's heart which is attached to bodily pleasures and worldly enjoyments to spiritual meditation, the spring of his births and deaths in Samsâra (the world) dries up, that is, his roaming about in transmigration comes to an end.

33. That who dwells in the temple of the Samsâri Jiva's (embodied soul's) body, that one is Deva (God); He is Eternal and Infinite and is endowed with pure, Kewala Jñana (infinite knowledge) in potency; He is called the Parmâtman.

NOTE.—According to Jainism, the soul who possesses Anant-Chatusttaya (infinite four-fold power) that is, Anant Drashan (infinite seeing), Anant Jnana (infinite knowledge), Anant Sukha (infinite happiness) and Anant Virya (infinite power) is Parmâtman (God), and this Anant Chatusttaya is the Svâbhâva (infinite nature) of each and every soul, but owing to the bondage of Karmas this real Svâbhâva of the soul is hidden. When by the abandonment of Râga (love or attachment), Dvesha (hatred) and Moha (ignorance) the veil of Karma falls off, the real, refulgent nature of Âtman becomes manifest. Thus the Âtman, even when in bondage with Karmas, is a potential Divinity, and when free from Karmas is actually Parmâtman (God). So the Âchârya in this sloka says that He who dwells in the temple of your body is Deva (God). As the Parmâtmic condition which pervades all souls is existing from eternity—in the Jiva (embodied soul) in a latent form, and in the Siddha Jiva (disembodied soul) in full manifestation—this Parmâtmic status or Parmâtman is Anadi (eternal); and as this status never comes to an end, it is Ananta (everlasting or infinite) also.

34. One who, although dwelling in the body, does not touch it, that is, does not become converted into the nature of the body—nor does the body become converted into his nature,—that is the self-same Parmâtman.

35. The Âtman (soul) who has become established in perfect equanimity, undisturbed tranquillity and supreme happiness is Parmâtman (God).

NOTE.—Jainism does not believe in a Personal God. According to this religion, the Âtman in the state of perfection is itself the Parmâtman. When Jnana (knowledge) which is the Svâbhâva (nature) of Âtman becomes perfect there remains nothing to ruffle or disturb the Âtman which becomes Jnata (all-knowing), Drishta (all-seeing) and Parmânanda (all-happy).

36. He, who although bound with Karmas, dwells in the body and is not transmuted into the body, is Parmâtman. You should know Him.

37. He who with reference to his real nature is neither the body nor Karmas, and whom the ignorant know as identical with the body, that one is Parmâtman.

38. He, in the infinite knowledge of whom the three worlds are like a star in the infinite Âkâsha (space), the same is the Parmâtman.

39. That Jñana Mae (embodiment of knowledge) Âtman whom the Yogis deeply immersed in Vitraga (devoid of love and hatred) and Nirvikalpa (undisturbed meditation) meditate upon, in order to obtain Moksha, is Parmâtman.

40. That Âtman is also Parmâtman who having assimilated into himself, in various ways, the condemnable (Karmas) assumes various forms in the world, and adopts the three sexes (male, female and neuter).

NOTE.—In this Gâthâ, the Âchârya protests against the idea of a Personal Creator. Some religionists hold that there is One Personal Being separate and apart from the worldly souls who at some particular time created all the forms and shapes in the world, but Jainism does not endorse this theory. According to Jainism, this very Âtman who being in bondage with Matter-Karma, roams about among all the stages of creation is the cause of Samsâra; this very Âtman with reference to his Svâbhâva (essence or nature) which consists in All-knowingness is Parmâtman. There is no Parmâtman, separate and apart from this Âtman, who sitting somewhere creates the world. This very Âtman under the influence of various passions and Karmas, transmigrates through the four stages of life, that is, Deva (heavenly beings) Manushya (human beings), Tiryancha (animal, vegetable and mineral kingdoms) and Narka (residents of hell); and when this Âtman abandons Râga and Dvesha (love and hatred) and becomes free from Karmas, he becomes established in its real Svâbhâva (omniscience). Thus the Âtman when free from Karma is Parmâtman in manifestation and is ever so in a latent condition. Hence the Âchârya advises his disciple, Prabhakara Bhatta, to know every Âtman as Parmâtman.

41. The universe consisting of the three worlds is existing in the Kewala Jñāna (pure and perfect knowledge) of Parmâtman, and that All-knowing Parmâtman Bhagwan is dwelling in Jagat (the universe), still that Parmâtman does not become converted into the Roopa (nature) of Jagat (the world).

NOTE.—It is a well known doctrine that the universe exists in the Parmâtman and the Parmâtman pervades the whole universe. But this doctrine sometimes leads people to think that the world and God are one in nature or that matter and soul are one. So, here, the Âchârya gives the correct interpretation of this doctrine. As God is omniscient, the whole universe is in His knowledge, and it is correct to say that the whole universe exists in Him; and as He through His knowledge is present in every part of the universe, it is correct to say that God exists everywhere in the world. But by this, it must not be understood that God and the world are one in nature or that soul and matter are one in nature. Though the whole world lives in God and God lives in the whole world, still He retains His nature which is omniscience and does not become changed into the material world.

42. The Âtman who dwells in the body is beyond the cognition of Hari and Hara, etc., who are devoid of Parmâ Smadhi (perfect tranquillity or meditation); the same Âtman is Parmâtman.

NOTE.—Hari and Har, although they are great persons of virtue and rectitude, cannot realise the pure, dispassionate (Vitrag) nature of Âtman, as they remain too much occupied with worldly possessions.

43. That which possesses Nij Bhâva (own nature) and is devoid of Par Bhâva (other's nature), and has been seen dwelling in the body by the Jinendra Deva, who is devoid of Par Bhâva and one with Nij Bhâva, is to be known as the Parmâtman.

NOTE.—In reality, tending towards Nij Bhâva (one's own Svâbhâva or nature) is becoming nearer to Divinity, while tending towards Par Bhâva (other's Svâbhâva or nature) is becoming nearer to the world. The more one becomes inclined towards the Par Bhâva (the nature of matter or of other than self), the more he becomes involved in the world. The Samsâri Jiva is captivated by material shapes and forms, hence he is far from Divinity, and, being subject to birth and death, roams about in the world. But when he withdraws himself from the Par Bhâva and establishes himself in the Nij Bhâva, he becomes one with Divinity. Arhats who thus became devoid of Par Bhâva and became one with Nij Bhâva, have seen that Âtman who lives in the body. Thus, he who is separate from Par Bhâva and possesses Nij Bhâva is Parmâtman.

44. Know thou Him to be Parmâtman by whose dwelling this five-sensed village (the human body) becomes populated, and by whose going away it becomes quite desolate.

45. That who knows the objects of the five senses but is not knowable by those senses, know Him as Parmâtman.

46. That whose Svabhâva (real nature) is free from Bandha (bondage of Karmas) and Samsâra (roaming about through the various stages of evolution, being subject to birth and death, or transmigrating from one condition of life to another) is the Parmâtman. Meditate upon Him and regard the Vyavahara (apparent mode of discourse) a thing fit to be given up.

NOTE.—There are two chief Nayas (modes of discourse), namely, the Nischaya (real) and the Vyavahara (apparent). When we speak of an object with reference to its real Svâbhâva or nature, we do so from the Nischaya point of view, but when we speak of that object with reference to some attribute or nature of another object, it is called speaking of that object from the standpoint Vyavahara. So when we say that Âtman is in bondage or is subject to birth and death, it is only the Vyavahara mode of speaking, since the real nature of Âtman, which is Parmâtman Swarup, is ever free from bondage and transmigration.

47. Kewala Jñana (pure and perfect knowledge) is Infinite, it pervades all the objects of the universe; had there been more objects, it would have also pervaded them, just as a creeper can pervade the whole room however large it may be. The soul who possesses such a Jñana (knowledge) is Parmâtman.

48. Karmas produce their respective effects in the shape of pleasure and pain, happiness and sorrow; but they neither destroy the Svâbhâva (real nature) of the Jiva (soul), nor can they produce any new Svâbhâva (nature) in it: that same Jiva is Parmâtman; realise Him by pure contemplation.

NOTE.—The Samsâri Jiva (embodied soul) with his good and bad thoughts, takes in and becomes bound with good and bad matter-Karmas, and these Karmas at their proper time fructify and cause pleasure or pain, happiness or sorrow to it. So far proceeds the action of Karmas; beyond this they do nothing; they do not annihilate the Svâbhâva or the real nature of souls. If a Jiva at the fructification of Karmas, does not let himself be overpowered by pleasure and pain, and contemplates upon his own real nature, new bondage does not take place for him, and, his old Karmas falling off, he attains his real nature and becomes Parmâtman in manifestation.

49. He who although in bondage with Karmas does not assume the nature of Karmas, nor can whose nature be assumed by the Karmas, is the Parmâtman; see Him within thyself.

NOTE.—The nature of Karmas is Jaratva (non-intelligence or unconsciousness) and the nature of the soul is Jnana (intelligence or knowing). Hence, the Samsāri Jiva (embodied soul) though in bondage with Karmas, does not lose his real nature and adopt that of Karmas; nor do the Karmas lose their nature of non-intelligence and adopt that of the Jiva. Intelligence, the real nature of the Jiva, though partly hidden by the Karmas, is not destroyed, and the moment the Samsāri Jiva gives up Rāga and Dvesha (attraction and repulsion) his Karmas are destroyed and the full effulgence of Kewala Jnana (omniscience) becomes manifest in him. Hence the Âchārya in this Gāthā says that the self-same Jiva who even in the worldly condition does not lose his real Svābhāva is, in respect of that real Svābhāva, the Pārmātmā.

50. Some persons hold that the Âtman is Sarva-Vyâpi (all pervading); some say that it is Jara (devoid of Jñana or knowledge); some maintain that the Âtman is Deha Parimāna (equal to the body), and there are others who assert that it is Shūnya (void).

51. The Âtman is Sarva-Vyâpi (all pervading); it is also Jara (devoid of knowledge); it is also Deha Parimāna (equal to the body), and also Shūnya (void).

52. The Âtman when free from Karmas, knows the whole universe through Kewala Jñana; for this reason it is called Sarva-Gyâtā or Sarva-Vyâpi (all pervading).

53. When the Âtman acquires Kewala Jñana which is Atindriya (not acquired through the senses), then he does not possess the Indriya Jñana (knowledge derived through the five senses); because of the absence of the functioning of senses in that perfect condition He is described as Jara.

54. When the Karmas which are the cause of increase and decrease of size and stature are destroyed, the Âtman who by their destruction becomes the Siddha Âtman (perfect, liberated soul) does not increase or decrease, but remains equal to the body from which he acquires Nirvana—this is what the Arhats have said, and it is in this respect that the Âtman is called Deha Parimāna (equal to the body).

55. The Siddha Âtman (perfect, liberated soul) is not in the bondage of any of the eight Karmas or their sub-divisions, nor does He possess any of the eighteen blemishes; as such He is called Shūnya (void).

NOTE.—In the above four Gāthās, the Âchārya explains the different senses in which the Âtman can be designated as Sarva-Vyāpi (all pervading), Jara (without consciousness), Deha Parimana, (equal to the body) and Shunya (void). In an Ekantic (one-sided) manner, these attributes cannot be proved to exist in the Âtman, but from a certain point of view or in a certain manner, each of these attributes can be said to exist in Him. When the Âtman acquires His real Svābhāva, He becomes All-knowing, that is, his Jnana pervades through all, and in this respect it is right to say that he is all-pervading. Similarly, to say that the Âtman is Jara (without knowledge) in an absolute manner, is absurd; it is Jara only in respect of the absence of the senses. As the omniscient Âtman does not know through the senses through which the embodied souls know, we might, so far as our mode of knowing goes, call Him Jara, but in reality He is never Jara. Then, in respect to size, the Samsāri Jiva increases or decreases in accordance with the nature of his Karmas, so that when the Karmas are destroyed, he gets Nirvana and his Âtma-Pradeshas (soul-parts) remain in the shape of the body from which He goes into Nirvana: in this respect He is called Deha Parimāna (equal to the body). In the same way to say that the Âtman is Shunya (void) can be true not absolutely, but in a particular sense only. It does not mean that the Âtman is Shunya (empty or void) of everything—even of His own distinguishing attribute, namely, of Jnana, for that would make him a mere nonentity. It means only that when the Âtman becomes established in His real Svābhāva, He becomes Shunya (devoid) of eight Karmas, and of the eighteen blemishes to which the Samsāri soul is subject. The eight Karmas are: (1) Jnana-Varniya, which hides and covers the real nature of the soul, that is Omniscience. It shuts out the soul from knowledge which decreases or increases as this Karma Prakriti is in abundance or otherwise. (2) Darshana-Varniya which impairs the soul's power of perception. (3) Mohniya which entangles it in worldly attachment and thus by making it negligent, prevents it from self-knowledge and spiritual bliss. (4) Antraya which prevents the soul from free action and from obtaining its desired objects. (5) Ayuh which sustains it in a body for a certain period. (6) Vedniya which provides the soul with the means and circumstances of pains and pleasures. (7) Nama, which is the cause of the various shapes, colours, and dimensions of the body and of all the limbs, and (8) Gotra, which is the cause of one's birth in a high or low family or position. These are the eight kinds of Karmas and their sub-classes are one hundred and forty-eight. But the Siddha Bhagwan is Shunya of these eight types of Karmas and of their sub-classes. Then the eighteen Doshas (blemishes) which the embodied soul possesses are:—[1] hunger, [2] thirst, [3] birth, [4] death, [5] disease, [6] old age, [7] sleep, [8] fear, [9] sorrow, [10] wonder, [11] pride, [12] Raga (attraction or love), [13] Dvesha (repulsion or hatred), [14] anxiety, [15] Moha (illusion or ignorance), [16] desire, [17] perspiration, and [18] pain. The Siddha Âtman or Parmâtman possesses none of these eighteen blemishes. Kama (lust), Krodha (anger), Lobha (covetousness), Māna (pride), Māya (deceit) and all the passions and affections of the embodied soul come under these eighteen blemishes. The Siddha Âtman or Parmâtman is free from all these passions and imperfections of the embodied souls. It is on account of its natural purity that the Âtman is called Shunya, because it is Shunya of what the embodied souls generally possess,

56. None created the Âtman, nor does the Âtman create anything ; with reference to his Svâbhâva (nature) he is Nitya (eternal), but with reference to his Paryâya (condition or form) he is born and dies.

NOTE.—In this Gâthâ, the Âchârya explains whether the Âtman is Nitya or Anitya. According to Jainism the Âtman is both Nitya as well as Anitya. With reference to his Svâbhâva (essence or nature) the Âtman is Nitya (constant and eternal), but with reference to his Paryâya, he is Anitya (inconstant and perishable). From eternity, the Âtman is, owing to the contact of matter, forgetful of his own Svâbhâva and is indulging in Râga (attraction) and Dvesha (repulsion), or good and bad thoughts, which become the cause of the formation of Karmas, under whose influence he roams about in this Samsâra assuming different forms and shapes. When he leaves one body and takes another, he in reality does not die ; what perishes is his previous form alone. Conditions always change, but the substance remains ever the same. The Âtman passes through Narka (hell), Tiryanca (mineral, vegetable and animal kingdom), and is born sometimes as a man, and sometimes as a deva. His various forms and bodies are destroyed but what constitutes his Svâbhâva which is consciousness or intelligence, is never annihilated. Thus from the point of view of Dravya (essence or being) the Âtman is eternal and everlasting, and from the point of view of Paryâya, he is subject to birth and death. According to Vyavahara he is the maker of his Karmas, but from the Nischaya point of view, that is, so far as his Svâbhâva or real nature is concerned, he is only a Jnata and Drishta (knower and seer).

57. Know that to be Dravya which possesses Gunas (attributes) and Paryâyas (conditions) : that which is Svâbhâvi, that is, remains ever with the substance is Guna, and that which is Kramvarti (changing in succession) is called Paryâya.

58. Know the Âtman as a Dravya, with Darshana (seeing) and Jñana (knowing) as his Gunas (attributes) and the Chaturgati Paribrahmâna (transmigratory changes into the four grades of creation) as his Vibhâva Paryâyas (conditions caused by the Karmas).

59. Both the Jiva and Karma are eternal ; neither creates the other ; both are existing from eternity.

NOTE.—In this Gâthâ, the Âchârya protests against the doctrine of those Ekanta-Vadins, who hold that the Âtman is Anadi-Mukta (liberated from eternity). If the Âtman is Anadi-Mukta, why should we strive after Mukti (emancipation or liberation) ? If it be said that the Âtman was Anadi-Mukta, but at some particular time he became in bondage with Karma and entered into the worldly condition, then what was that new cause which brought about the bondage of Karma at that particular time ? Again, what kind of a Mukti (freedom) is it which does not secure freedom from even the bondage of Karmas ? Such are the questions which arise in this theory and which cannot

be answered. Jainism does not follow the Ekanta-Vāda (absolutism or one-sided view). It says that from the Shakti or Svābhāva Apeksha (with reference to nature or inherent power) Ātman is ever free from bondage of Karma, but with reference to the Vayakti or manifestation of that inherent power, he has been in bondage from eternity. Jīva-Dravya and Matter both are existing from eternity, and from eternity also is the Nimitta (influence) of matter the cause of the forgetfulness of his own nature on the part of the Ātman involved in *Samsara*. This forgetfulness leads the soul to indulge in Rāga, Dvesha, Moha (illusion), and the like, from which arise all sorts of evil passions, such as lust, anger, greed, pride, deceit, etc. It is to be remembered, however, that these passions and feelings are not natural to the soul ; they do not constitute its nature ; they are caused by the influence of matter of which the natural attributes are attraction and repulsion. By coming in contact with the soul, matter produces attributes similar to its own, in the soul, and the manifestation of Rāga and Dvesha is the result. Kāma (lust), Krodha (anger), Lobha (greed), Māna (pride), Māya (deceit) and all other passions and affections arise from Rāga and Dvesha. Rāga and Dvesha are called the Bhava Karmas (Thought-Karma). Under their influence new atoms of matter are attracted towards the soul, and go to make its bonds. These bonds forged by matter are the Dravya Karmas (Matter-Karma) and are generally spoken of as Karma. There is the Nimit Naimittic Sambandha (causal relation) between the Rāga and Dvesha of Ātman and matter which is transmuted into the Matter-Karma. Owing to pre-existing particles of matter with the Ātman, Rāga and Dvesha are produced and owing to Rāga and Dvesha, Matter-Karma comes into existence, and these two are the causes of the Samsāra (transmigratory condition of the soul), otherwise with reference to the Svābhāva or inherent, real nature, the Ātman does not create Karma or matter, nor does Karma create Ātman. As the Ātman gradually overcomes Rāga and Dvesha, its real Svābhāva, or, in other words, the Parmātmā-Swarup begins to manifest itself, so that by the time its Rāga and Dvesha are entirely destroyed, the inherent Kewala Jnana (pure and perfect knowledge, or omniscience) becomes manifest and the Ātman attains the Parmātmā-Pāda which is the whole aim and object of religion and morality. And if we believe that the Ātman is absolutely Anadi-Mukta or was Anadi-Mukta and at some particular time entered in Samsāra (transmigratory condition), then all this aim and object of religion becomes futile and meaningless, because the observance of religious and moral precepts and the practising of Yoga becomes quite unnecessary and useless if Moksha is not to be brought into realisation, or is a merely temporary state.

60. This Vyavahari Jīva (the embodied soul) by the Nimitta (cause or influence) of his previous Karmas, assumes the various conditions of virtue and evil.

61. These Karmas are of eight kinds ; because of their influence the Jīva does not obtain his Ātmic Svābhāva (real, spiritual nature).

62. The Parmānus of Pudgala (atoms of matter) which owing to Vishaya (desires), Kashāya (passions) and Moha (ignorance or illusion) become attached to Jīva-Pradeśhas (various parts of embodied soul) have been described as the Karmaprākritis by Arhats.

63. The Panch Indriya (five senses), Mana (mind or heart), Samast Vibhāva Paranāma (all other conditions and changes of the soul which are not natural to it) and all the tumults and turmoils in connection with the four grades of living beings are caused by Karmas.

NOTE.—The Svābhāva or real nature of Âtman is to know all objects of all times and places directly; this Svābhāva is caused by none. Besides this all other conditions and changes which are found in the Samsāri Jiva (embodied soul) who transmigrates into the four grades of creation, that is, Narka (hell), Tiryanca (mineral, vegetable and animal kingdoms), Manushya (mankind) and Deva (heavenly beings) are wrought by Karmas.

64. All kinds of pleasures and pains to the Jiva (soul) are caused by his Karmas; but from the Nischaya point of view, that is, with reference to the Svābhāva (real nature) of the Jiva, He is the knower and seer only.

65. O Soul! Bandha (bondage) and Moksha (freedom or liberation) are both caused by the Karmas; according to the Shuddha Nischaya Naya, that is from the standpoint of the nature of the Jiva-Dravya, the Jiva is not the creator of either of them.

NOTE.—If the Karmas did not exist, there would have been no such words as Bandha and Moksha. Karmas cause bondage, and Moksha only signifies freedom from one's Karmas. With reference to His real nature the Âtman ever remains unaffected by Karmas. Both these things—bondage and release—are spoken of only with reference to Karmas.

66. Like a lame man, the Jiva by himself comes or goes nowhere; it is the force of Karmas which drag him about in the three worlds.

67. Âtman is never anything but Âtman; the Parâ Padarth (non-soul) is always Par (different from self); neither the Âtman can become the non-soul nor can the non-soul ever become the Âtman: so say the Yogiswaras, the Masters of Humanity.

68. With reference to its real nature the soul is free from birth and death from bondage, and also from freedom from bondage: such is the teaching of the Jindeva.

69 & 70. From the Nischaya point of view, that is, with reference to the real Svābhāva or nature, birth, death, old age, disease, Linga (gender), Varna (colour or caste), etc., do not belong to the Âtman (soul); all these belong to the

body. It is the body which is born, which dies, becomes old, catches disease, possesses colour or caste, and is born as male, female or eunuch.

71 & 72. O Soul ! Thou shouldst not fear seeing old age and death approaching thy body. Know thou the self-same Parbrahma who is Ajara (undecaying) and Amara (not liable to death) as thy own Âtman (soul). The body might be pierced, cut or destroyed, thou shouldst not pay heed to it. Thou shouldst realize thy own pure soul, by which thou mayest cross the ocean of Samsâra (the world).

73. Râga (attraction or love), Dvesha (repulsion or hatred), etc., which are Ashuddha Chetnâ (impure forms of consciousness) produced by Karmas, and the body, etc., which are Achetana (inanimate) objects, all these are distinct and separate from the Âtman. Know this as certain.

74. Jñana-Mae (embodiment of knowledge) is the Âtman ; give up all the Bhâvas (thoughts and conditions) which are Bhinna (distinct and separate) from that Âtman and realize and meditate upon thy pure self.

75. This Âtman who is from the Nischaya point of view free from the eight kinds of Karmas and the eighteen Doshas (blemishes or imperfections) consists essentially in right belief, right knowledge and right conduct. You should know your own Âtman to be so.

76. He who believes the Âtman to be the Âtman (as described above) is a Samyak Drishti (believer in truth), and it is the Samyak Drishti who becomes free from the bondage of Karmas.

NOTE.—One who believes the soul as different and distinct from other objects and from the Pudgalik Bhâvas (all thoughts and conditions produced by matter), and who believes that soul does not exist in matter, but exists in his own Svâbhâva which is Jnana (knowledge), or in other words, one who does not identify his Âtman with matter, is said to entertain the right belief. A person having this Samyak Darshana (right belief) will necessarily give up Râga (inclination or desire) and Dvesha (repulsion or hatred) and will feel contentment and happiness in his own Svâbhâva. Such a person lives in the self, and not in the non-self ; when one lives in this manner his previously accumulated Karmas are destroyed, and the root of desire, the cause of bondage, having been cut with the sword of Vairagya, perfect freedom from all kinds of bondage is obtained by him.

77. He who works with attachment for the Paryâyas (forms or conditions) is a Mithya Drishti ; such a one enters into the bondage of Karmas and roams about in the Samsâra (the world).

NOTE.—What is a Paryāya? It is not the Svābhāva of Ātman; it is a condition or form caused by the bondage of Karmas. Owing to the bondage of its Karmas, the Ātman assumes various forms and shapes, is born at different times in various stages or bodies, sometimes as a resident of hell, at other times as an animal, now as a man, then as a *deva*. These forms or conditions in which the soul transmigrates are called its Paryāyas. In this Gāthā, the Āchārya says that he who becomes attached to his Paryāya, or form, is a Mithya Drishti (an unbeliever), and cannot become free from his Karmas. The real ignorance lies in thinking the Paryāya to be one's own real self. The Paryāya is not the essence of Ātman; it is only an accident caused by the Karmas; but a Mithya Drishti thinks that the Paryāya, or the condition of life, in which he is living at the time is his whole existence. When he is born as a man, he holds the self to be a man, when he is born in the heavenly regions he thinks that he is a *deva*, and so forth. But he who looks at things with the Jnana-Drishti (the eye of wisdom) knows that by being born as a man, *deva*, etc., the Ātman does not actually become so; these Gatis are pure accidents in reference to the soul, not the soul in itself. People attach all the importance they can to the Paryāyas and lose sight of Reality. When I am of white colour, I identify myself with my white colour. I think that I am white, and become proud of my white complexion. As a matter of fact, it is not I who am white, but the matter which covers me up. If I am a Kshatriya or a Brahman by birth, I entertain too much attachment for the Kshatriya or Brahman lineage. I feel as if my existence lies in being a Kshatriya or a Brahman, and become puffed up with all sorts of fanciful notions about my high caste. But the soul is certainly neither a Brahman nor a Kshatriya—it has no caste—these are the physical conditions caused by the Matter-Karma. I am pure Ātman whose nature is Jnana Maeś (embodiment of knowledge). Ātman has no colour, is neither a Kshatriya, a Brahman, a Vaishya nor a Shudra. All these forms and conditions are caused by Karmas. The real self consists in Jnana (knowledge) pure and simple. Hence to believe the Paryāyas as the self is a form of Mithiya Darshana (false belief).

78. Karmas are very powerful and tenacious; they are hard like a stone; they obstruct the knowing capacity of the self and lead him into wrong paths.

79. The Jiva who gives himself up to Mithiyatva (falsehood) knows the Tattvas in the wrong way and believes the Bhāvas (thoughts, forms or conditions) created by Karmas as his own.

NOTE.—In this Gāthā, the Āchārya describes the effects of Mithiyatva (false belief). By false belief one does not understand the true nature of Tattvas (principles or elements) and knows the Ātman whose nature is Knowing and Seeing as Loving and hating, and believes the Parinamas (changes or conditions) produced by Karmas as belonging to Ātman. Being devoid of Bheda Jnana (pure knowledge which discriminates between soul and matter), he thinks in this way, 'I am white,' 'I am black'; 'I am fat,' 'I am lean'; 'I am rich,' 'I am poor'; 'I am high,' 'I am low'; etc., etc. Seeing these conditions which really appertain to his body, that is, to matter, he regards them as part and parcel of his Ātman (soul). All this is the result of Mithiya Darshan (false belief).

80, 81 & 82. Those who describe themselves by saying 'I am white,' 'I am black,' or 'I am of various other colours,' 'I am fat,' or 'I am lean,' and the like, are the Mithya Drishti (false believers).

'I am a Brahman'; 'I am a Vaishya'; 'I am a Kshatriya'; or 'I am a Sudra,' etc.; also 'I am a man'; 'I am a woman'; or 'I am an eunuch'; all these and other like thoughts belong to a Mithya Drishti (false believer).

'I am young'; 'I am old'; 'I am beautiful'; 'I am brave'; 'I am a Pandit' (a learned man); 'I am Uttāma' (high); 'I am Digambara' (naked saint); 'I am Bodh Guru' (Buddhist saint); or 'I am a Svetambara Sadhu' (Jain saint having white clothes),—those who possess such like thoughts should be considered as Mithya Drishtis.

NOTE.—In these three Gāthās, the Âchārya speaks from the Nischaya Naya. From the Vyavahara point of view, that is, with reference to Paryāya (form or condition), these ideas are not incorrect. With reference to one's present Paryāya (form or condition), one may be white, young, and the like, but with reference to Svābhāva (real nature) one is certainly neither white, nor young. When one overlooks the distinction between Paryāya and Svābhāva, and identifies himself absolutely with his present Paryāya, one comes to grief. The real Mithiyatva lies in identifying Âtmabuddhi with Paryāya, that is, in thinking that one's present Paryāya (condition) is his Âtman (self), for by doing so one is led to treat others with contempt. The real Atam Dravya consists in Kewala Jnana (pure and perfect knowledge or consciousness) which in the Samsāri Âtman (embodied soul) lies buried beneath a heavy load of Karmas under whose influence the soul assumes various forms, shapes and conditions. If one is born in a Brahman family, it is no doubt the result of his past good actions; if one is born as a beautiful, healthy person, it is in consequence of his previous virtuous deeds, but by being born so, he must not regard these conditions produced by his Karmas as his real nature. With reference to the Svābhāva (real nature), all souls are alike, there being no distinction between soul and soul in this respect. By being born in a high caste or position, one should not regard other souls as inferior to himself. Hence the Âchārya in these Gāthās condemns the confounding of self with the not-self.

83. Mother, father, husband, wife, son, friend, wealth, etc., are all Mayā-Jāla (net of illusion, not permanent, but perishable objects); the Mithya Drishti, however, knows them as his own.

84. All sensual pleasures lead to pain and misery, but the Mithya Drishti takes a great delight in their enjoyment, regarding them to be the causes of happiness. What other improper act, then, will he not perform?

85. Having got the Kala Labdhi (opportune time) the more one's Moha (ignorance or illusion) is destroyed, the more he gets Shuddha-Âtma Rupa Samyak Darshana (right belief in the pure nature of Âtman) and begins to reflect upon the self from the Nischaya point of view.

86. Âtman (soul) is neither white, nor black ; neither Sukshma (fine), nor Sthool (gross) ; He is the Jñana Swarupa (embodiment of knowledge, or pure consciousness, by nature) ; only a Jñani (wise man) knows thus.

87. Âtman is neither a Brahman, nor a Vaish ; neither a Kshatriya nor a Sudra ; neither male, female, nor eunuch ; He is the Jñana Swarupa (embodiment of knowledge, or pure consciousness, by nature) and by His Jñana knows all.

88. Âtman is neither a Yati (saint), nor a Guru (teacher) ; he is neither a Sanyâsi, nor an Udâsi, nor a Dandi, etc. ; he is the Jñana Swarupa (embodiment of knowledge) ; it is only a Jñani (a sage) who knows the Âtman.

89. Âtman is neither a teacher, nor a disciple ; he is neither a king, nor a beggar ; neither brave nor a coward ; neither high nor low ; he is the Jñana Swarupa (embodiment of knowledge) ; the Jñani alone knows the Âtman.

90. Âtman is neither a human nor a celestial being ; he is neither Tiryan-cha (belonging to the animal, vegetable or mineral kingdom), nor a Nârki (resident of hell). Âtman is pure consciousness ; only the Jñanis know the Âtman.

91. Âtman is neither learned nor foolish ; he is neither wealthy, nor poor ; he is neither old, nor young ; all these conditions are produced by Karma.

92. Âtman is neither Punya (virtue), nor Pâpa (evil) ; Âtman is neither Kâla (time) nor Âkâsha (space) ; he is neither Dharma, the medium of motion, nor Adharma, the medium of coming to rest from motion. Âtman is neither a compound of Pudgal (matter), such as the body, etc. ; he is Chaitanya Swarupa (intelligent), never loses his consciousness and never becomes another.

93. Âtman consists in Sanyama (control of senses and mercy on the living beings with six kinds of bodies), Shîla (freedom from lust, etc.), Tapa (asceticism), Darshana (seeing), and Jñana (knowing) by nature, and is Avinashi (imperishable), and Moksha-roop (free by nature) ; Âtman alone can know itself.

94. O Soul ! There is no other Darshana (belief), Jñāna (knowledge) and Charitra (acting or conduct) than Âtman himself ; know thou the combination of the three as the Âtman.

NOTE.—According to Jainism, the Moksha Marga (way to salvation) consists in the unity of Samyak Darshan (right belief), Samyak Jnana (right knowledge) and Samyak Charitra (right conduct). These are called the Ratana Traya (three jewels) and are of two kinds, Nischaya and Vyavahara. The Nischaya Samyak Darshana is the belief in the true and real nature of Âtman. The Nischaya Samyaka Jnana is the knowledge of the real nature of Âtman. The Nischaya Samyak Charitra is the entire detachment from all other objects to become absorbed in the Âtman. The Vyavahara Samyak Darshana is the belief in the true Deva (God), the Guru (teacher) and the Shastra (scripture). The Vyavahara Samyak Jnana is the knowledge of the above and the Vyavahara Samyaka Charitra is the worship of the true Deva, Guru and Shastra, and observance of the rules of virtue. The Vyavahara Ratana Traya is the Sadhaka (means to the obtainment) of the Nischaya Ratana Traya. The Jiva (soul) from eternity is involved in ignorance and falsehood and it is impossible for him to adopt the Nischaya Ratana Traya at once. He must first adopt the Vyavahara Ratana Traya,—worship of the Divine Beings and the doing of virtuous deeds—and when his heart becomes purified, he will be able to understand the Nischaya Ratana Traya. And when he fully adopts and realizes in himself the Nischaya Ratana Traya, the pure and perfect Svābhāva of his Âtman is evolved out, and he becomes the Parmâtman. So the Âchārya says in this Gāthā that the Ratana Traya are not anything separate from but the Âtman himself. These three combined together are the Svābhāva of Âtman. When one having withdrawn his mind from all other objects of the universe knows the real nature of Âtman and believes and lives in and for his true Self, he becomes the Parmâtman which is the final goal of all religious worship and morality.

95. O Soul ! do not regard anything other than the pure Âtman as the Tirtha (an object of worship or pilgrimage) ; do not serve any teacher other than the pure Âtman ; and do not think of God as other than the pure Âtman. See the pure Âtman within thyself.

96. The Swarupa (real nature) of Âtman is Kewala, Samyak Darshana (pure, right belief), all else is Vyavahāra ; the highest which is in the universe is the Âtman, and he is worshipful.

NOTE.—The meaning is that the belief in, and the contemplation upon, the real nature of the Âtman constitute the path of liberation ; all other religious observances are of a secondary importance.

97. Meditate upon your pure Âtman, by becoming motionless in whose contemplation for an Antara Muhurta (less than two gharees*) one gets Moksha (emancipation). What is the use of all other Sāadhanās (practices)?

* A gharee is equal to twenty-four minutes.

98. Neither Shastras nor Puranas (the study of religious books) nor even Tapashcharana (asceticism) can give Moksha (emancipation) to him whose mind is not absorbed in the contemplation of his Âtman.

99. O Yogin! One who knows his Âtman knows all else, because in the Jñana (knowledge) of Âtman the whole universe may be seen.

100. One who realises his Âtma-Svâbhâva (real nature of Âtman) soon sees the Âtman; and he also sees the whole universe.

101. As in Âkâsha (space) the sun illumines itself as well as all other objects, so does the Âtman see himself as well as the Lokâ-Loka (the whole universe). Do not entertain any doubt about this: it is the Vastu Svâbhâva (nature of the substance) of Âtman.

102. As in pure water groups of stars become visible by reflection, so does the Lokâ-Loka (whole universe) becomes visible in a pure Âtman.

NOTE.—As in muddy or disturbed water nothing can be seen, but when it becomes pure and calm, the starry firmament becomes visible in it, so is the case with Âtman. The Svâbhâva or real nature of Âtman is to see and know all things of all times and of all places. The whole universe, all the objects of all times and of all places, are reflected in the Âtman, when the latter is free from the defilement of Karmas, and, being devoid of Râga and Dvesha, is in a pure and calm condition.

103. O, Prabhâkara Bhatta! Know thou, through thy knowing power, that Pure Âtman by knowing whom one can know the Self and all other objects.

104. O, Master! Pray tell me that Jñana (knowledge or wisdom) by which one in a moment can know the pure Âtman besides which nothing else is useful.

105. O, Prabhâkara Bhatta! Know thou the Âtman as Jñan-mae (embodiment of knowledge); the Âtman knows the Self through the Self, and from the Nischaya point of view is equal to the Loka (the whole world) and from the Vyavahara is equal to the body in which He dwells at the time. And with reference to Jñana (knowledge) He is equal to the Lokâ-Loka (the whole universe).

106. O, friend! know that all that is Bhinna (separate and distinct) from the Âtman is not Jñana (knowledge); you should therefore know the Âtman.

107. Âtman is a fit subject for Jñana. Âtman can be known through Jñana (wisdom or knowledge) alone; therefore, you should give up all else and know the Âtman through Jñana.

108. As long as a saint does not know the Jñan-mae Âtman (soul) whose Essence consists in knowledge, so long being affected with love and hatred of other objects, does he not obtain the status of the Par-Brahma or Parmâtman (God).

109. By knowing the Âtman the Parmâtman is known. Know thou the highest of all, and the pure soul who is designated by the word Par-Brahma or Par-Loka (God).

110. That Deva (God) who is dwelling in the minds of Munishvaras (saints) and of Hari, Hara (great personages), etc., is the highest of all, free from foreign elements, pure knowledge in nature and is called by the name of Par-Loka.

NOTE.—Par means the Highest. Loka means to see a place or a thing where all the objects can be seen. The Svâbhâva (real nature or essence) of Âtman is Kewala Jnan (pure perfect knowledge) in which all the objects can be seen, hence this pure Svâbhâva of Âtman is called by the names of Par-Loka, Par-Brahma, etc. According to Jainism, there is no Par-Brahma separate and distinct from the pure, perfect nature of Âtman. Âtman is knowledge itself (by Svâbhâva); and this Svâbhâva is pervading through all souls. This Svâbhâva is the Deva (God) dwelling in the minds of saints and of all the great personages of the world. Although pure essence exists in the minds of all, yet as saints and virtuous laymen especially attend to it, it is spoken of as dwelling in the minds of Munishvaras and Hari, etc. Hari, Har Adik means the great personages of the cycle. According to Jainism, there are sixty-three great personages in every cycle who are called Maha-purushas. Out of these sixty-three, there are twenty-four Tirthankaras, nine Narayânas, nine Priti-Narayânas, nine Balbhadras, and twelve Chakravartins.

111. One in whose mind dwells the Shuddha Âtman (pure and perfect effulgence of soul), called the Par-Loka or Parmâtman, is sure to become the Parmâtman; because the Jiva (soul) becomes that which he believes himself to be.

112. As is thy Buddhi (inclination or desire), so wilt thou be born after death, hence thou shouldst not detach thy inclination from Par-Brahma and attach it to Par-Dravya (any substance, or object, other than the self).

113. Know thou that which is distinct from Âtman and is Jara (inanimate or non-intelligent) as Par-Dravya. The Par-Dravya consists of Pudgala

(matter), Âkâsha (space), Kâla (time), Dharma (the substance which helps in the motion of souls and matter) and Adharma (the substance which helps souls and matter in ceasing to move); all these five are distinct from Âtman and are devoid of consciousness or intelligence.

114. A Samyak-Drishti (one possessing true belief) who even for a moment becomes absorbed in his Shuddha Âtman (pure self) or Parmâtman (God), destroys a large number of his Karmas, just as a spark of fire quickly burns up heaps of straw in a short time.

115. O, Soul! Give up all care, and be calm; apply thy mind to the Parmâtma-Swarupa (Godhead) and behold the Niramjana (having no defilement) Deva, *i.e.*, thy Shuddha, Nirmala Âtman.

116. That happiness which one gets in the meditation of the real nature of his soul which alone is Shiva or Parmâtman (God) is not to be found anywhere else in the three worlds.

117. That happiness which a Sadhu (saint or ascetic) enjoys in the meditation of his Nija, Shuddha Âtman (his own, pure soul), is not to be got even by an Indra, the lord of many Devangnas (goddesses).

118. The Jinendra enjoys happiness in seeing his pure Âtman. The same happiness is tasted by Vitragi Purushas (persons devoid of love and hatred) when they are absorbed in the meditation of the pure nature of their Âtman.

119. As the sun is visible in the sky when it is free from clouds, so is the Shiva or Parmâtman visible in the Nirmala Mana (passionless mind).

120. The Parmâtman who is free from Râga (attachment) and Dvesha (hatred) cannot be seen in the Âtman coloured by Râga-adik (attachment, etc.) just as one's face is not visible in a dirty glass. O! Prabhakara Bhatta! Know it thus; there is not the least doubt about it.

121. It is not possible for Brahma or Siddha Parmâtman (God or Pure, Perfect Soul) to dwell in a mind which is occupied by a woman, because two swords cannot reside in one sheath.

122. The most-worshipful God who is Anâdi (eternal) and Ananta (everlasting) dwells in the pure mind of the Jîani (wise) who are free from

the impurity of Râga-adi (attachment, etc.), just as a Hans (swan) lives in a Sarovara (lake or tank). O disciple! this is perfectly clear to my mind.

123. The Deva (God) who is Avinashi (imperishable), free from Karmas, and Jñan-Mae (embodiment of knowledge or consciousness) does not dwell in a temple, in an idol of stone, or a book or picture. He dwells only in a Sama-Bhavaroop Mana (an equality-loving and undisturbed mind).

NOTE.—From the Nischaya point of view Parmâtman lives in the Âtman who possesses equanimity, —who is free from Râga (attachment) and Dvesha (hatred) and is equally disposed towards friend and foe, life and death, profit and loss, pleasure and pain, etc. Here it must not be understood that the Âcharya protests against the building of temples or setting up of idols. With less advanced persons, temples and idols are useful institutions. Laymen, beset with the worldly attractions and allurements, cannot afford to meditate upon the abstract Svâbhâva of Âtman or the attributes of Parmâtman. In order to give them a lift, sages have devised images—Shanta and Vitraga (in a calm, meditative posture showing that they are devoid of love and hatred and have no attachment with material, worldly objects)—and temples. Laymen may by fixing their whole attention upon these images evolve out the real attributes of their Âtman in themselves, and thus develop their own souls. As the real Svâbhâva (nature) of Âtman, *i.e.*, the Parmâtmic status is, as far as possible, represented in these idols, from the Vyavahâra (practical, worldly) point of view, it is not wrong to say that the Parmâtman dwells in these idols, but, of course, from the Nischaya (real) point of view, Parmâtman dwells in the pure Âtman alone. One should not remain contented with the Vyavahâra ideal alone. The Vyavahâra Dharma is only to save man from evil. When one has taken as much help from it as he can, he should proceed towards the Nischaya Dharma. By reading this Gâthâ one should not imagine the Âcharya to be an iconoclast. Here the Âcharya dwells upon the Nischaya Dharma (real, spiritual faith) intended for more advanced persons who have passed the lower stages of Dharma.

124. When the Mana (mind or heart) is united with Parmeshwara and the latter with Mana, they both become one, whom to worship, then?

NOTE.—Although, in lay condition, in order to eradicate evil tendencies and evil passions from one's mind and to create good inclinations and good feelings within oneself, the worship of the Parmâtman is a fit thing to adopt, yet when the soul becomes immersed in the Vitraga (devoid of love and hatred), NirvikaIpa (calm and undisturbed) Samadhi (unity with the self), there remains no need for worship. The Bahya Kriyas (outward actions, such as worship, charity, etc.) are a means to purge the Âtman of evil; hence when that object is accomplished, there remains no need for any outward actions.

125. He who holds back his mind from sensual pleasures and passions and applies it to the Niramjana (unimpure, *i.e.*, perfect) Parmâtman, is on the Mârga (way) to Moksha (salvation). There is no other means such as Mantra, Tantra, etc., to acquire Moksha.

126. O Guru! Pray tell me what is Moksha (freedom or salvation), what the Moksha-Mârga (the way to salvation) and what its Phâla (fruit or result), so that I may know the Parmâ-arth (the highest aim of life).

127. O Shishya (disciple)! Thou askest me what are Moksha (salvation), the Moksha-Marga (way to salvation) and the Moksha-Phala (fruit of salvation). I tell it to thee in accordance with the Jina-Vani (the teaching of God), hear thou with a calm mind.

NOTE.—In the previous Gâthâ Prabhakara Bhatta, the disciple, has expressed his desire to hear about Moksha, the means to acquire Moksha and the result of Moksha. In the present Gâthâ the Âchârya says that he is, in accordance with the Jina-Vani, going to describe the three things asked by the disciple. The word “Jina” must not be confounded with the Urdu word “Jin” which means a class of ghosts or spirits. In Sanskrit, the word “Jina” means a conqueror. So in the Jaina scriptures the word means a Conqueror—not of cities, countries, continents or nations, but of nature, of Râga (attachment or desire) and Dvesha (hatred), of Krodha (anger), Lobha (greed), Mâna (pride), Mâya (deceit) and of all other passions and desires and Karmas. When the Âtman (soul) gets rid of these foreign elements, his Svâbhâvic condition, that is, Omniscience, becomes manifest, and he becomes the Parmâtman (God). When the Âtman conquers these mighty enemies, he acquires Kewala Jnana and is called a Jina or Arhat. This is the acquisition of the Parmâtman-Pada (status of God). At this stage the Âtman begins to show the path of Dharma to the benighted world. The Law of Dharma as described by these deified personages or Jinas is called Jina-Vani.

128. Owing to the perfection of happiness and knowledge, Moksha is higher than Dharma (virtue), Artha (wealth, high position, etc.) and Kâma (enjoyment of sensual pleasures).

129. If Moksha were not superior to Dharma, Artha and Kâma, the Tirthankaras would not have given them up to acquire it.

NOTE.—Tirthankaras are the deified saints of Jainism. The word “Tirthankar” means a guide or one who shows the path of Dharma. According to Jainism, in every cycle of time, there are twenty-four such Divine persons. By the practice of virtue and asceticism, their souls become highly developed and they are born possessing the highest wisdom and morality. Many of them rule great kingdoms,—some even being Chakra Varti Rajas,—but in the end they give up the world in order to acquire Moksha. Hence the Âchârya says here that as even the Tirthankaras relinquish Dharma, Artha and Kâma in order to obtain Moksha, the latter must be superior to the former three.

130. If Moksha did not imply the highest bliss, it would not have been called Uttama (superior); if Freedom were not preferable, the imprisoned animals would not have striven for liberation.

NOTE.—Moksha literally means freedom or emancipation. In the very nature of things, freedom is preferable to bondage. You may look at the imprisoned animals, although they possess very little knowledge, you will still find them striving for freedom. On the physical plane, we always find that freedom is accompanied with happiness ; the same must be the case with the spiritual plane. This Samsāri Jiva (embodied soul), bound as he is with Karmas—Bhāva Karmas (passions and desires) and Dravya Karmas (subtle atoms of matter transmuted into active forces by the various impulses of Âtman),—is ever troubled with disquietude and unhappiness, but when he gets rid of their bondage and knows his True Self he becomes free and independent ; he then enjoys Perfect Happiness.

131. If Moksha did not possess so many of the noblest qualities (such as infinite knowledge, infinite happiness, etc.) the Tri-Loka (the three worlds) would not have placed it over their head.

132. If Moksha did not possess the highest and the most perfect bliss, how could it be regarded as superior ? How could the Siddha Bhagwans (liberated and perfect souls) remain there for ever ?

NOTE.—Moksha is the perfect Svābhāvic (natural) condition of the soul, and as perfect, imperishable happiness exists in that condition, the soul who has once acquired that condition, does not leave it and return again to this imperfect, mundane condition.

133. Hari-Har, Brahma, Jineshwara, and all the saints and right-believers have, in order to acquire Moksha, applied their whole mind to the Parma, Niramjama Parmâtman (the supreme, pure and perfect God).

134. Verily, in the three worlds, there is no source of happiness other than Moksha ; therefore it is that all living beings desire Moksha.

135. O Prabhakara Bhatta ! Know thou that to obtain the Parmâtman Swarup (the supreme nature of Godhead), by becoming free from one's Karmas, is called Moksha by the Sages.

NOTE.—Release from the bondage of Karmas and the attainment of true Self is Moksha. In this condition, Âtman becomes free from Bhāva Karmas (passions and desires, etc.) and Dravya Karmas (subtle matter held together by the impulses of soul) and becomes Parmâtman. In Jainism the condition of Moksha and that of Parmâtman are one and the same thing.

136. Kewala Darshan (pure and perfect seeing), Kewala Jñāna (pure and perfect knowing), Ananta Sukha (infinite happiness), and Ananta Virya (infinite power), etc.,—these highest attributes are the fruits of Moksha ; and these fruits never fall off from the tree of Moksha (*i.e.*, they are imperishable ; once acquired they do not decline) ; and there is no fruit higher than these.

137. From the Vyavâhâra (apparent or secondary) point of view, Samyaka Darshan (right belief), Samyaka Jñana (right knowledge) and Samyaka Charitra (right conduct) are the causes of Moksha; but from the Nischaya (real or primary) point of view the pure Âtman itself is the cause of Moksha.

NOTE.—As mentioned above, there are two chief modes of discourse, called the Nischaya and the Vyavâhâra. The Nischaya point of view is that view by which things are described with reference to their Svâbhâva (nature), or attributes, whilst the Vyavâhâra describes them with reference to their connexion with the qualities produced by the association of other things. When we speak of a house of bricks, we speak in the light of the Nischaya Naya; but when we speak of the house of Mohan, we speak in accordance with the Vyavâhâra point of view. Similarly, when we say to a person "Bring that vessel of iron," we speak from the Nischaya point of view. But when we say to him "Bring that vessel of water," we do so from that of the Vyavâhâra. In the same way, when we say that the three Jewels (right belief, right knowledge and right conduct) are the causes of Moksha, it is with reference to the Vyavâhâra point of view; because these three Jewels are a great help in the acquisition of Moksha, though they are not the primary or real cause of Moksha, which is the Anubhâva (realization) of the pure nature of Âtman.

138. The soul sees, knows, and realizes the Self through the Self; consisting in the unity of the three Jewels, the soul is verily the cause of Moksha.

NOTE.—So long as the soul proceeds on the Vyavâhâra, Moksha Mârگا, right belief, right knowledge and right conduct, the three Jewels appear to be separate, but when it reaches an advanced stage, it begins to perceive and realize the true Self; then the separateness of the three Jewels vanishes, and the soul enters into the Nir-vikalpa Avasthâ (an undisturbed and calm condition) which is Moksha. Hence, the Âtman is truly the cause of Nirvâna.

139. The Vyavâhâra Naya (point of view) maintains that one should know well the Samyaka Darshan (right belief), Samyaka Jñana (right knowledge) and Samyaka Charitra (right conduct), so that one might become pure.

140. Pure, undisturbed belief in the true nature of Âtman, resulting from the knowledge of the different substances, as they exist in the universe, is Samyaka Darshan (right belief).

141. The Dravyas (substances) which exist in the three worlds are six; they have no beginning or end, that is, they were neither created nor can they be annihilated; the Sages have said so.

142. Chidānanda (knower and happy), Aik-Svābhāva (pure by nature, having no adulteration of duality) Jiva Dravya (soul) is Chaitanya (possessing consciousness or intelligence); and the remaining five Dravyas, that is, Pudgala (matter), Dharma (the element which helps souls and matter in motion), Adharma (the element which assists in the cessation of movement), Âkāsha (space), and Kāla (time) are Achaitanya (devoid of consciousness or intelligence),—these six Dravyas, possessing their own Lakshanas (distinguishing attributes), are existing in the same place.

143. The Jiva or Ātman (soul) is Amoorpeek being devoid of Rasa (taste), Sparsha (tangibility), Gandha (smell), and Varna (colour); he is Jñān-maee being possessed of Jñāna (knowledge) which can in one moment illuminate (know) the whole universe; he is Parmanand, being Vitaraga (free from love and hatred) and devoid of desires, passions and affections; he is also Avinashi (imperishable) and Niramjana (pure).

144. Pudgala (matter) is of six kinds and is Moortek (knowable through the senses); the other five Dravyas are Amoorpeek (not Moortek); the Dharma Dravya helps in movement, while the Adharma Dravya assists souls and Pudgala in the cessation of motion. The Sarvagya Deva (All-knowing God) has said so.

145. That Dravya in which all other Dravyas exist and which gives room to them all is Âkāsha; Shri Jinendra Deva has said so.

146. Know that to be the Kāla Dravya of which the Lakshana (distinguishing attribute) is Vartna (to bring about or carry on change), that is, it is a secondary cause to the Pranaman (changes) of all the objects; Anus (particles) of Kāla are existing separately; as in a heap of jewels all the jewels remain separate, so is the case with Kāla-Anûs.

147. The three Dravyas other than Jiva (soul), Pudgala (matter) and Kāla (time), that is, Dharma, Adharma and Âkāsha, are each of them only one and indivisible.

148. Besides Jiva (soul) and Pudgala (matter), the remaining four Dravyas, that is, Dharma, Adharma, Âkāsha and Kāla, do not possess movement; the Sages have said so.

149. Both the Dharma and the Adharma Dravya are Asankhyat Pradeshi (extending over countless points); each Jiva (soul) is also Asankhyat Pradeshi,

Ākāsha is Ananta Pradeshi (possessing infinite parts), and Pudgala, with reference to its Parmānu (particle or atom), is Eka Pradeshi (possessing one part alone), and with reference to its Skandhas (compounds) is Sankhyât Pradeshi (possessing parts which can be counted), Asankhyat Pradeshi (possessing countless parts) as well as Ananta Parḍeshi (possessing infinite parts); each Kāla-Anû (time-atom) is Eka Pradeshi (possessing one part only).

150. Although the six Dravyas (substances) are existing in Lokakasha (space of the world), still they are in reality existing in their own Gunas (attributes).

NOTE.—According to Jainism, Ākāsha is infinite in every direction. In the middle, up to the extent of fourteen Rajus (a standard of measurement) in height, the other five Dravyas are existing; and these six Dravyas constitute the Tri-Loka (the three worlds or the universe). These five Dravyas are apparently existing in space, but in reality they are existing in their own separate Svābhāva, or nature, because the nature of each of them is separate and distinct from that of any other. In this sense they only exist in their own natures or Gunas (qualities).

151. The five Ajiva substances all perform their functions according to their nature; being affected by them the Jiva (soul) wanders about in the Samsāra, suffering pains and pleasures of the four classes of life.

NOTE.—The five non-Jiva Dravyas are Pudgala (matter), Dharma, Adharma, Ākāsha (space) and Kāla (time). These five Dravyas act in accordance with their own nature and subserve the Jiva while it moves about in the Samsāra. Pudgala (matter) supplies it with body, mind, words, breath, etc., Dharma helps it when it moves; Adharma helps it when it becomes stationary; Ākāsha gives room to it; and Kala conduces to the changes of its thoughts, and makes them good or bad.

152. O, Soul! Know thou all these five Dravyas as the cause of Dukha (pain), because by furnishing thee with thy body, form, and the like, they make thee wander in the Samsāra; hence thou shouldst follow the Moksha-Marga (way to salvation) so that thou mightst obtain Moksha.

153. From the Vyavahāra point of view, I have given the description of Samyaka Darshan (true belief). Now hear thou the description of Samyaka Jñāna (true knowledge) and Samyaka Charitra (true conduct) in the same way, so that thou mightst obtain the Parmeshti (God-head).

154. He who knows the substances as they actually are and knows the Ātman likewise is a Samyaka Jñāni (the knower of truth).

155. He, who having known and ascertained the nature of the self and the not-self, gives up Para-Bhâvas (attributes or conditions of the not-self) and becomes firmly established in his Shuddha Âtma (pure self), is said to possess the Samyaka Charitra (proper or right conduct).

156. O Prabhakara Bhatta ! The Lakshana (distinguishing attribute) of a Bhakta (lover) of the three jewels, that is, right belief, right knowledge and right conduct, is that he does not meditate upon any object other than his Shuddha Âtman (pure soul), the centre of numerous good qualities.

157. He who knows the Âtman as possessing Nirmala Jñana (pure knowledge) and as essentially existing in the unity of the three jewels, becomes the worshipper of Moksha, and contemplates upon his Shuddha Âtman (pure self) alone.

NOTE.—It is with reference to the Vyavahâra point of view that Darshana (belief), Jnana (knowledge) and Charitra (conduct) are represented as three ; in reality Âtman is one Dravya (entity) without any differentiation ; to see, to know and to realize are the attributes of Âtman and subsist in Âtman alone ; they have no existence apart from it. Âtman is Abheda Roop (one entity without any differentiation). To make a distinction between a substance and its attributes is pure Vyavahâra, and is not permissible in higher metaphysics.

158. Those Maha Munis (great saints) who, having realized their Nirmala (pure) and Jñana-Mae (omniscient) Âtman become immersed in meditation, verily soon obtain the Moksha-Pada (status of being free from the Karmas, *i.e.*, God-hood).

159. The general awareness or knowledge of things which precedes the knowledge of their detail is Darshana.

160. First comes Darshana and then Jñana which is that by which an object can be known in its particular aspect or detail.

161. A Parigraha-Rahit (devoid of attachment for the worldly objects) Jñani (sage) being immersed in meditation, bears all pleasures and pains with equanimity, that is, he does not become elated while surrounded by prosperity, nor does he feel depressed amidst adversity. He remains indifferent to both, and thus destroys his Karmas.

162. The Muni (saint) who bears pleasures and pains with equanimity, stops the influx of Punya (virtue) and Pâpa (evil).

NOTE.—The cause of the bondage of Karmas lies in one's own good and bad thoughts, and good and bad thoughts spring from Râga (love or attachment) and Dvesha (hatred or aversion) which the Jiva (soul) entertains towards surrounding objects. When one is surrounded with objects of pleasure, he feels Râga (an attachment) for those objects; on the contrary, when one is placed in painful circumstances, he entertains Dvesha (hatred) towards those circumstances: thus Râga and Dvesha (love and hatred) or good and bad thoughts become the cause of the influx of good or bad Dravya Karmas. But when one regards Sukha (pleasure) and Dukha (pain) with indifference and remains unruffled by pleasures and pains, good and bad Karmas do not affect him. Punya (good Karmas) and Pâpa (bad Karmas) both are the cause of Samsâra (transmigratory condition of soul), and in this respect both stand on the same footing, with only this difference between them that the fetters forged by the former are made of gold while those of the latter are of iron. He who aspires to enjoy the bliss of Nirvana must, therefore, avoid them both.

163. So long as a Muni becoming free from all Vikalpas (mental commotions or disturbances) remains immersed in his own Swarupa (pure self), he does Samvara and Nirjara all that time.

NOTE.—In the previous Gâthâ the Âchârya said that a Muni whose mind is not swayed by the pleasures and pains of the world, stops the Asrava (incoming) of Karmas. Here we are told that he also accomplishes Samvara and Nirjara by self contemplation. Of these the stoppage of the inflow of Karmic matter into the Âtman is called Samvara, while Nirjara is the destruction of the previously accumulated Karmas. The destruction of Karmas takes place either in the fulness of time, when they become active and bear fruit in due course, or earlier, at the will of the Muni by his practising asceticism and meditation. So the Âchârya says here that a Muni who curbs down his desires and becomes immersed in his Shuddha Svâbhâva performs Samvara and Nirjara at the same time.

164. The Muni who gives up all Parigraha, and establishes himself in Sambhâva (equanimity, evenness of mind), destroys his previously-acquired Karmas and stops the inflow of new ones.

NOTE.—Parigraha really means attachment for the worldly objects or the Para-Padârtha (non-self), but as the possession of these objects is a secondary cause of that attachment, these objects are also called Parigraha. Thus Parigraha in the Jaina Shastras is divided into two kinds—Vâhya (external) and Abhyantara (internal). External Parigraha consists of the Para-Padârthas, such as money, houses, ornaments, clothings, and the like. The internal Parigraha includes attachments, desires, emotions and passions of the soul. The Muni abandons both these and controls his mind so as to keep up Sambhâva, i.e., equanimity, which enables him to destroy his past Karmas and to prevent the engendering of fresh ones.

165. He who possesses Sambhâva (equanimity) enjoys right belief, right knowledge, and right conduct, the three Jewels; but he who is devoid of Sambhâva, does not possess any of the three. The Jinwara (the Conqueror of the lower-self) has said so.

NOTE.—He whose mind is not swayed by good and bad things, or pleasures and pains of life, and who has withdrawn himself from the Para-Padârtha (not-self), will necessarily believe in, understand, and become immersed in the pure nature of Âtman, hence the Âchârya says that he who possesses Sambhâva, necessarily possesses the three Jewels and he who is far from this mental attitude, must undoubtedly be wanting in all the three.

166. So long as a Jñani (Sage) possesses Sambhâva (equanimity or tranquillity of mind), he is Samyami; when he is under the influence of Kashâyas (passions, etc.) he is then Asamyami.

NOTE.—He who has his senses and mind under control and who abstains from killing or injuring living beings is called a Samyami. The Asamyami is the reverse of this.

167. That which produces Kashâya (passion) in mind is Moha (attachment) which ought to be abandoned, for by the abandonment of Moha and Kashaya (attachment and passion or excitement) Sambhâva (equanimity) is produced.

168. The Sages who know the Tattva and the Atattva (self and not-self), who establish themselves in Sambhâva (equanimity) and who become Leenâ (immersed) in the contemplation of their Shuddha Âtman (pure self) are verily happy.

169. There are two defects in him who adopts Sambhâva (equanimity); firstly, he destroys his Karma-Bandha (bondage of Karmas); and secondly, he is, owing to his behaviour being contrary to that of the worldly people, called mad by them.

NOTE.—This and the two subsequent Gâthâs are examples of what is called the Nindastuti form of speech (praise in the guise of fault-finding). Apparently the Âchârya finds fault with those who possess Sambhâva by saying that they firstly destroy (which is a blameable action) their Bandhas, and secondly, they behave in such a manner that the world calls them mad, but in reality he regards them as possessed of great merit, because the destruction of Karmas is the real cause of Moksha, and because what the world regards as madness in an ascetic is only an index to true wisdom.

170. He who adopts Sambhâva (equanimity) can be charged with two other faults—firstly, he leaves his old associate (that is Karma), and secondly, being absorbed in the Âtman-Swarup (pure nature of soul) he becomes dependent upon it.

NOTE.—This Gâthâ is also in the Nindastuti form of speech.

171. There is another fault with him who adopts the Sambhâva (equanimity),—he leaves his body and alone mounts high over the world.

NOTE.—When the soul attains Moksha, he becomes bodiless and goes to the Siddha Sila at the top of the world. This is laudable in reality, but is mentioned by the Âchârya in the guise of a blame, because the world regards those who live in the self as highly selfish.

172. At night the people of the world go to sleep, but the Yogins keep awake and engage themselves in meditation, and when at daytime the whole world is awake and when men are engaged in their worldly affairs, the Yogins call it darkness and say that the world is asleep, because it is then involved in spiritual darkness.

NOTE.—This is also Nindastuti (praise in the guise of fault-finding or blame) of the Yogins, indicating that they observe the reverse order by keeping awake at night and by calling the day night.

173. The Sage does not give up Sambhâva (equanimity) nor forms an attachment for any object other than his self; that Jñana Mae (embodiment of knowledge) Ideal which he wants to realise is none other than the Svâbhâva (real nature) of his Âtman.

174. The Sage does not talk of any other object, nor does he cause others to talk of any other object than the self; neither he praises anything, nor does he speak ill of anything; he knows that the cause of Moksha is Sambhâva (equanimity or evenness of mind towards all).

175. Parama-Munis (holy saints) neither cherish attachment for Parigraha (worldly objects and passions), nor do they entertain hatred towards them; they know that the Svâbhâva (real nature) of Âtman is distinct from Parigraha.

176. Great Ascetics do not entertain Râga (love or attachment) and Dvesha (hatred) towards any kind of Vishaya (pleasures of the senses or objects thereof); they know that the Svâbhâva (real nature) of Âtman is distinct from them all.

177. Parama-Munis do not entertain love or hatred even towards their body; they know that the Svâbhâva (real nature) of Âtman is separate from the body.

178. Parama-Munis do not also entertain love and hatred towards Vrita (vows) and Avrita (non-observance of vows); they know them to be the causes of bondage, Vrita causing the bondage of virtue, Avrita of evil.

179. That person who does not know the causes of Bandha (bondage) and Moksha (freedom or emancipation), under the influence of Mithiyatwa (false belief), makes a distinction between Punya (virtue) and Pâpa (evil).

NOTE.—Such a person makes this distinction between good and bad deeds that he regards the former as beneficial to, and a thing to be adopted by, the soul, and the latter as injurious to and, therefore, a thing to be abandoned by it. But in reality with reference to Moksha they both stand on the same footing, being the causes of the bondage of Karmas. Hence the Jnani (Sage) abandons them both.

180. He who does not know Darshana (belief), Jñāna (knowledge) and Charitra (conduct), the causes of Moksha, as the Swarupa (real nature) of Ātman makes a distinction between good and bad deeds.

181. He who does not regard Punya (virtue or good deeds) and Pāpa (evil or bad deeds) as equal,—such a one being under the influence of Moha (ignorance or illusion) will wander in the Samsāra for a long time and remain unhappy.

NOTE.—The Āchārya means that the saints who do not know that Punya and Pāpa both are the causes of bondage and, consequently, to be avoided, do not get freedom from transmigration. Of course, a Grihasta (house-holder) is not to give up Punya, thinking Punya and Pāpa both as equal, for in his case Punya (virtue) is always a great help for the suppression of Kashāyas (passions) and the purification of the soul. It is only in the case of the most advanced saints who are ever engaged in pure spiritual meditation that Punya is required to be given up. It is not that Punya and Pāpa (good and bad deeds) are absolutely equal, they are equal only with reference to their being the causes of bondage. They are just like chains of gold and iron, which are, of course, of different value with reference to their material, but alike in respect of their effect. Thus, virtue also only tends to prolong the bondage of the soul, though it lessens its suffering considerably.

182 & 183. The Sages have said that of the possible forms of evil those are welcome and good which, by their peculiar resultant pains, lead the soul to reflect on its destiny, hence direct its attention to the Moksha Mārga.

NOTE.—Sometimes it so happens that when owing to the Udaya (fruition) of Pāpa Karma one suffers pain and misery, that very sufferance of pain and misery, as it were, illumines his soul, the intensity of pain becoming the occasion for a study of the nature of things. This develops his power of meditation, and ultimately leads him to the knowledge of the glorious, godly nature of his soul, which is the immediate cause of Moksha. Thus, that very Pāpa—his past evil deed—in a way becomes the cause of his following the Moksha Mārga. So the Āchārya says in this Gāthā, that the kind of Pāpa (evil) the effect of which, as it were, opens the eyes of the man and makes him see the real nature of pain and its cause, thus imparting him the knowledge of the Tattvas and creating a desire for Moksha in his heart, is virtually a good thing.

184. That kind of Punya (virtue) which having given the Jiva (soul) kingly pomp, etc., provides the circumstances of pain for him, is not good; so say the Jnani (Sages).

NOTE.—Good deeds which are done with a desire to gain some worldly objects or prosperity, bind the soul with such *Punya Karmas* as give him kingly pomp, etc., but they at the same time throw many temptations in his way, which he is not always able to resist. Therefore the *Āchārya* says here that such *Punya Karmas* as those which while giving one worldly prosperity and comforts increase his sensual lusts and thus become the causes of pain in a future life, are not good.

185. I prefer *Samyak Darshana* (true belief), even if it cause my death, but I do not like even to obtain *Punya* (good *Karmas*) with the aid of *Mithiyatva* (false belief).

186. Those who are on the point of obtaining the *Shuddha Ātma-Darshana* (pure belief in the true nature of soul) are undoubtedly to acquire the *Ananta Sukha* (infinite happiness) of *Moksha*; while those who are without this true belief must, in spite of their virtuous deeds, bear infinite miseries, that is, wander about in this painful *Samsāra*.

187. By *Punya* (virtuous deeds accompanied with the desire of worldly happiness) one gains *Vibhuti* (worldly pomp and splendour); *Vibhuti* creates *Garbha* (pride); by *Garbha* is generated *Murha-buddhi* (foolishness or ignorance); and *Murha-buddhi* leads to bondage: may such a *Punya* keep away from me.

NOTE.—Here also the *Āchārya* denounces the performance of virtuous deeds accompanied with a desire to obtain some worldly gain in return. Those who possess *Samyak Darshana*, that is, those who understand and have faith in the true nature of *Ātman*, do not possess such a desire while doing virtuous deeds. Their *Punya* helps them in the purification of their souls, but those who do virtuous deeds with the desire of gaining worldly prosperity, such as wealth, position, etc., do, of course, as the effect of their virtuous deeds, acquire that kind of prosperity, but it only leads them deeper into spiritual degeneration. They become proud of their worldly possessions, and growing spiritually blind commit sin. Hence the *Āchārya* wants to keep such a *Punya* away from himself.

188. By the *Bhakti* (devotion) of *Deva* (God), *Guru* (teacher) and *Shastra* (scripture) *Punya-bandha* (bondage of good *Karma Prakritees*) takes place, but it does not cause *Moksha* (emancipation from transmigration); great *Sants* (saints) have said so.

189. One who entertains *Dvesha* (hatred or aversion) for the *Deva* (God), the *Guru* (teacher), and the *Shastra* (scripture), verily makes the bondage of *Pāpa* (bad or evil *Karma-Prakritees*) on account of which he roams about in *Samsāra*.

190. By Pāpa (sinful thoughts, words and deeds) the Jiva (soul) obtains Narka (hell) and Tiryancha Gati (mineral, vegetable and animal kingdoms); by Punya (virtue) it gets Deva Gati (type of celestial beings); by the mixture of both, it gets Manooshya Gata (human form); but by the Kshai (destruction) of both Punya and Pāpa (virtue and evil) it goes unto Moksha.

NOTE.—The meaning is that virtue and evil both are the causes of Samsāra (transmigratory condition of the soul), though the former brings it into the condition of comfort and happiness and the latter into that of pain and misery. It is the destruction of both—virtue and evil—preparatory to the immersion into the natural purity of the self that leads to Moksha.

191, 192 & 193. Vandnā (worship of God, Teacher and Scripture), Ninda (blaming one self and repentance for past sins) and Pratikramāna, all these three are the causes of virtue; the Jñani (sage) does not perform any of them, nor does he make another perform them, nor does he praise them. Excepting meditation on his Jñana-mae (embodiment of knowledge) and Shuddha (pure) Âtman (soul), the sage who possesses pure thoughts does not do Vandnā, Nindā and Pratikramāna. He alone who has not yet attained to the real purity of thought performs all or any of them. No one whose heart is full of Vandnā, Ninda or Pratikramāna can be endowed with Sanyama (control of the senses) without which Moksha is simply out of the question.

NOTE.—The meaning is that worship, repentance, etc., are simply virtuous deeds, they make the bondage of good Karmas and are not the cause of Moksha, hence the saints who are much advanced in the course of spiritual progress and who seek nothing but Moksha, do not perform any of these acts; they only meditate upon the real nature of Âtman which is the Parmâtma Tattva (Godhead).

194. Absolute Sanyama (control of the senses and mercy for all living beings), pure Shila (character), true Darshana, perfect Jñana and the complete Kshai (destruction) of Karmas belong to Shuddha-Upyoga alone.

NOTE.—The Shuddha-Upyogi is he whose mind is fixed on the real nature of his Âtman, and to such a one belong all the pure qualities. Others might follow Sanyama, etc., but their observance by them, without Shuddha-Upyoga, is not productive of the best results.

195. That which takes out a Jiva (soul) from the ocean of Chatur-gati-roop Dukha (misery and pain involved in the four forms or types of life), is one's own Vishuddha Bhāva (pure, real nature) which is also called Dharma; hence this Vishuddha Bhāva should be adopted.

196. The way to Moksha (emancipation) lies in the Vishuddha Bhâva (absorption in the pure, real nature of Âtman) alone; there is no other way. How can a Muni (saint) who falls down from that Bhâva, attain to Moksha ?

197. One may go wherever it pleases him to go, he may do whatever he chooses to do; but without the purity of thoughts, he cannot obtain Moksha.

198. By means of the Shubha Parinâmas (good thoughts), Dharma or Punya (good Karmas) accrues to the Jiva (soul), and by means of the Ashubha Parinâmas (bad thoughts), Adharma or Pâpa (bad Karma Prakriti); but by becoming free from both these through pure spirituality no bondage of Karmas takes place.

199. By doing Dâna (charity), one gets Bhogas (various enjoyments); by conquering one's senses or practising Tapa (asceticism), one becomes an Indra of Svârâga (heaven); but by means of Jñâna (knowledge) one becomes free from births and deaths.

200. The Niramjana Deva (pure and perfect God) has said that the Jiva (soul) gets Moksha by Vitraga (dispassionate), Nirvikalapa (undisturbed, hence perfect) and Svâ-Samvadana * Jñâna (knowledge); he who is devoid of such Jñâna wanders about in the Samsâra (the world or the transmigratory condition of soul) for long.

201. Without Jñâna (knowledge) one does not get Moksha by any means; one cannot get ghee from water, however much one might agitate it.

NOTE.—He who secretly desires for reputation, wealth, position, and the like, observes outward rites such as Vratas (vows), Tapa (asceticism), etc., can never obtain Moksha. Such practices avail only when one acquires the Âtmik Jnana (spiritual knowledge) which is devoid of desire, love, hatred and all the rest included in what is called the Mâyâ Salya (deceitful attitude of mind).

202. That Jñâna (knowledge) which is devoid of the Baudha (understanding or realization) of one's Shuddha Atma (pure soul) is of no avail; it conduces to Dukkha (misery or pain) of the soul.

* Svâ-Samvadana means that which leads to self-realisation.

NOTE.—A man may be very learned in Shastras, he might observe Vratas (vows) and various kinds of Tapash-charan (asceticism), but if he has not realized the true nature of his soul, he will not give up *desire*; he will only aim at high position, wealth and other worldly enjoyments, and the result will be that he will not be free from the trammels of birth and death, and thus will ever remain subject to pain and misery. So the Âchârya says here that knowledge devoid of the realization of the true nature of Âtma, does not serve the real purpose; it does not cut off the thread of births and deaths; it rather prolongs the transmigratory course, and is thus a cause of pain to the soul.

203. That which produces Râga (desire or love) and Dvesha (hatred) is not Jñana (true knowledge); as by the uprising of sun, darkness disappears, so by the manifestation of Jñana, Râga and Dvesha are destroyed.

204. To a Jñani (Sage) nothing other than Âtma Swarup (pure, real nature of the soul) is pleasing, or agreeable; those alone whose minds do not become fascinated by sensual enjoyment know the Parmârtha (the highest goal).

205. The mind of a Sage does not feel delight in anything other than his Âtman (self); one who knows the value of pearls does not run after glass-beads.

206. He who has not left Râga (desire or attachment) for the fruits of Karmas, that is, who feels pleasure or pain while he tastes the fruits of his previous Karmas,—such a one makes the bondage of Karmas anew; the ripening and fructification of previously accumulated Karmas is really their destruction, but he who feels happy or miserable at that time, enters into fresh bondage for the future.

207. One who while he tastes the good or bad fruits of his previously acquired Karmas, does not entertain love and hatred, he does not make new bonds of Karmas and destroys the previously accumulated ones.

208. He in whose mind even a tinge of Râga (attachment or desire for worldly or sensual pleasures) is left cannot free himself from the bondage of Karmas though he might know the Parmârtha.

NOTE.—The Jain teaching is that unless there is a unity of Samyak Darshana (right faith), Samyak Jnana (right knowledge) and Samyak Charitra (right conduct), there cannot be Moksha (salvation) to the soul. So the Âchârya says here that if one possesses the knowledge of the Parmârtha, i.e., of the real nature of the soul or God, in other words, the right knowledge, but has still got some desire for the worldly or sensual enjoyments, that is, he has not got the right conduct, he cannot obtain Moksha.

209. One who understands the Shastras (scripture) and practises Tapash-Charan (asceticism) but who does not know the Parmârtha, cannot destroy his Karmas, and, consequently, cannot obtain Moksha.

NOTE.—In order to obtain Moksha, a mere superficial understanding of Shastras and practising of asceticism is not enough. Religious books are only a secondary cause in understanding the Tattvas ; in reality by means of the Vitrag (desireless), Svâsanuvadana Jnana self realization), is the Âtman (soul) distinguished from the non-Âtman (non-soul) In the same way, one might fast and practise other modes of asceticism, but these are only the external causes of realizing the true nature of the soul, the internal or real cause being the Vitraga Charitra of which the characteristic is steadiness in the calm, pure nature of Âtman. To realize the true nature of the Âtman and thereby to distinguish the soul from the non-soul, to purge oneself of attachment to the not-self and to become calm and steady in the true self,—this is the Parmârtha; and without this one might read the whole scripture and apply himself to the hardest form of asceticism, but he cannot obtain Moksha.

210. One who having read the Shastras, does not give up Vikalpa (unsteadiness of mind), is a fool and does not know the Nirmal (faultless) and Shuddha (pure) Parmâtman who dwells in all souls.

211. The Shastras are read in order to gain Jñana (knowledge), but he who having read them does not acquire Âtma-Jñana (spiritual knowledge) is a fool.

NOTE.—Although all kinds of learning, even including the reading of scripture, in a sense, constitute knowledge, but in reality Âtma-Jnana (discernment of spirit from non-spirit) is the highest Jnana without which all acquisition of scriptural knowledge is futile. One who is well versed in religious lore, but is lacking in an insight into the self and the not-self, may appear very learned to worldly eyes, but with reference to the Parmârtha (the highest object) he is still wanting in wisdom.

212. One who deals with letters only and does not apply his heart to the study of the nature of Âtman (soul), is like him who amasses plenty of bhoosi (husks) which contains no grains.

213. A Mithya Drishti (one who does not possess the right faith) cannot get Moksha, even as one without Jñana (knowledge) cannot become a Muni (saint).

214. There is a great difference between a Jñani (wise) and an Ajñani (ignorant) Muni ; the Jñani knows the Jiva (soul) as separate and distinct from the Deha (body) and wishes to abandon it (the body) even,

215. And one who is Ajñani, wishes, under the pretext of Dharma (virtue), to take in the whole world; this is the difference between the two.

NOTE.—One who is devoid of the Nischaya Ratan Traya (the three essential Jewels),—that is, Right Faith, Right Knowledge, and Right Conduct,—is said to be an Ajnani. The belief that one's Nija (own), Shuddha (pure) Âtman is Vitraga (passionless and desirous), Saha Jnanda (the enjoyer of inborn bliss) and Jnana-Mano (the pure subject of knowledge) is what is called the Nischaya Samyak Darshana (the right faith). To know the Âtman (self) as separate and distinct from all the not-self in detail is the Nischaya Samyak Jnana. And having separated one's heart from all Mithyatva (falseness), and Râgadik (love, hatred and all other passions and desires), to make it calm and steady and to realize one's own true nature, in other words, living in the true Self is the Nischaya Samyak Charitra. The Muni (saint) who does not possess this Ratan Traya (three jewels) is Ajnani. Such a saint fixes his heart upon Punya-Kriya (the performance of virtuous deeds) alone which is the cause of worldly comfort and pleasures, but not of Moksha.

216. No doubt, a foolish saint takes pleasure in his disciples and books, but a Jñani (saint) knows this kind of conduct to be a cause of bondage, and becomes ashamed of it.

NOTE.—To have attachment with one's disciples and religious books is the cause of the bondage of good Karmas; it might eventually lead to Moksha, but it cannot be the direct cause of it. Those saints who make themselves contented with, and are always involved in, this sort of virtuous attachment, do not get Moksha; hence the Jnani becomes ashamed of, and give up, even this meritorious form of attachment.

217. Pen, inkstand, paper, etc., and disciples—all these, if they create Moha (attachment) in the minds of saints, cause them to fall down from the path of progress.

NOTE.—The Jnani saints do not entertain attachment even for the articles which help them in the performance of Dharma. They feel compassion for the worldly people and also accept them as disciples to enable them to cross the ocean of Samsâra, but they do not attach their hearts to them. In the same way, they keep other articles such as books, pen, etc., in order to help them in acquiring knowledge, but do not entertain any attachment towards them.

218. He who pulls out his hair to become a Digambara (a saint who gives up even the last vestige of cloth), but does not give up Parigraha, that is, Râga and Dvesha,—such a saint only deceives himself.

219. The saint who having renounced the last strip of cloth and having given up all Parigraha again takes a thing which appears agreeable to him, eats his own vomit.

220. The saint who for the sake of Lobha (greed or profit) or Yashakirti (reputation) gives up the Shuddha Âtma Dhyana (contemplation of the pure self) is like the man who for the sake of a nail pulls down a whole Deva-Mandira (place of worship).

221. The (false) saint who thinks himself great simply by the acquisition of worldly possessions is devoid of the knowledge of Parmârtha (the highest object) ; thus has the Jinendra Deva said on the Ideal.

222. Those who know the Parmârtha, say that there is no inequality among the souls ; all Jivas (souls) are Par-Brahma.

223. A saint who is devoted to the Ratan Traya (the three Jewels, that is, Right Faith, Right Knowledge and Right Conduct) has this Lakshana (distinguishing feature) in himself that he does not make any distinction between soul and soul ; no matter in whatever bodies they dwell, he regards them all as equal.

NOTE.—According to the Jain Siddhanta, the pure, real nature of Âtman which consists in infinite knowledge, is Brahma (God), and with reference to this real nature all souls although dwelling in various kinds of bodies, are one. One soul might occupy the body of an ant, another that of an elephant ; here is a soul dwelling in the body of a man, there is one residing in that of a god ; one man is poor, another is rich ; in short, souls are occupying various kinds of bodies and positions, and we have to make a distinction between them, but we should not overstretch this distinction and make it absolute. We should rather look at things in this way that so far as the effect of Karmas is concerned, these distinctions between soul and soul hold good, but with reference to their pure, real nature, there is no distinction between them. As all souls are Brahma in respect of their nature, they are alike, and cannot be regarded as superior or inferior to one another.

But this doctrine of Jainism must not be confounded with the absolute monism of Vedanta which holds that there is One Brahma and all the worldly souls are its parts. According to Jainism, Jivas (souls) are, in number, Ananta (infinite), but with reference to their Svâbhâva (real nature) they are one. Omniscience is the Svâbhâva (real nature) of the soul, and the soul as existing in its Svâbhâva is Brahma. And as this Svâbhâva or Brahma is one and the same in every soul, and as all souls possess this Svâbhâva or Brahma in potentiality, they are all one and the same ; hence the Âchârya says here that those who are devotees of the Three Jewels do not make any distinction between soul and soul.

224. Fools are they who make a distinction between the different souls living in the three worlds. The wise regard all the souls as possessed of the substratum of Jñana (knowledge) and, consequently, as belonging to one genus.

225. All the souls are Jñana-Maec (having Jñana or knowledge as their essence), and are free from birth and death ; with reference to their Pradeshas (calculation of parts or size), they are like one another ; they are of an equal status with reference to their Shuddha Gunas (pure attributes) also.

NOTE.—In this Gāthā also the Âchārya enumerates the points in reference to which there cannot be any distinction between soul and soul. In the worldly condition Kewala Jnana (Omniscience) is hidden under the veil of Karmas, and we find partial Jnana in the Samsāri Jīvas (worldly souls) manifested in different degrees according to the stages of evolution reached by them ; hence from the standpoint of evolution, and we might say that with reference to Jnana even, the souls are different ; but there can be no doubt that with reference to Kewala Jnana (Omniscience) all the souls are alike. Then with reference to Svābhāva (real nature) all souls are permanent and imperishable, although owing to the bondage of Karmas they go through the succession of births and deaths ; in this respect also they are equal. Then, the embodied souls are large or small in accordance with the size of their bodies in which they dwell, but in reality every soul has got the capacity to fill up the whole world ; hence in this respect also all souls are equal. Then, again, every soul has got, though in potentiality, certain pure attributes such as Ananta Jnana (infinite knowledge), Ananta Darshana (infinite seeing), Ananta Virya (infinite power), Ananta Sukha (infinite happiness), etc., etc., therefore, in respect to them also all souls are one. In short, the Âchārya says that as with reference to their real nature, the souls are alike, the Sages do not make any distinction between one soul and another.

226. Shri Jina Deva has described Darshana (perception or faith) and Jñana (knowledge) as the Lakshana (distinguishing attribute) of the Jiva (soul) ; he whose mind is illumined by wisdom makes no distinction between soul and soul.

227. Those Yogins who manifest Parmâtman in themselves, make no distinction between the Parma-Brahma-Swarupa Âtmas dwelling in the three Lokas (worlds), and recognise them all as Nirmala (free from the dirt of Karmas) and Shuddha (pure).

NOTE.—As all the souls dwelling in the three worlds are in their real nature Parma-Brahma, the Yogins who manifest Divinity in themselves, make no distinction between soul and soul. This doctrine is misunderstood by some who think that there is only one soul and that the different worldly souls are merely so many reflections of it. But this cannot be true, for the reflections are never living beings. According to Jainism all the souls existing in the world are real existences ; they are infinite in number and are one in Svābhāva (real nature) ; they may also be called one with reference to their genus. As all souls are potentially Divine, and when purged of foreign elements and of passions and desires can manifest their hidden Divinity in full, the Sages do not make any distinction between one soul and another ; they neither condemn any particular soul, nor behave in a manner likely to retard its development. It is this principle of equality which is the basis of Ahimsa and all other forms of morality.

228. Those saints who have abandoned Vipareeta Bhavas (adverse thoughts), such as Râga (desire or attachment) and Dvesha (hatred), know all souls as equal, become established in Sambhâva (calmness or tranquillity) and soon attain to Nirvana.

NOTE.—Love, hatred and all other passions and affections are against the Bhâvna (mangings) of the pure, ever-happy Âtman, hence saints give up these obstructing thoughts and regard all souls as equal; and when they do not entertain love or hatred towards any soul they become calm and merged into their pure nature which is Omniscient. Having thus become merged in the contemplation of their pure self, they stop the in-flow of fresh Karmas, destroy the old ones and speedily obtain Nirvana which is everlasting knowledge and bliss.

229. One who knows that Darshana (the power of seeing) and Jñana (the power of knowing) are the Lakshana (distinguishing attributes) of souls, cannot, by seeing differences only in their bodies, make any distinction between them.

NOTE.—Of course, it is only with reference to their bodies which are caused by Karmas that souls appear to be different, but as bodies are no part of their Svâbhâva (real nature or essence) and as their real nature is Jnana and Darshana, they are the same; hence the Âchârya says that one who knows this, although he sees differences in their bodies, makes no distinction between them.

230. Those who seeing differences in the bodies, make a distinction between souls also, do not know the Âtman which in essence is Darshan (right belief), Jñana (right knowledge), and Charitra (right conduct).

NOTE.—Samsari Jivas (worldly souls) run after sensual pleasures, wealth, position, reputation, etc., and do not attend to their pure self, hence Karmas are produced which are the cause of different kinds of bodies, such as those of the various sorts of animals, men, etc. Although owing to the effect of Karmas there is an obvious distinction between the bodies of the embodied souls, yet all these souls, as souls, or with reference to their power of seeing and knowing, are equal. Samyak Darshana, Jnana, and Charitra are the true nature of Âtman, and those, who seeing the differences in the bodies make a distinction between the souls themselves are unacquainted with the true nature of the soul. Seeing the differences between the bodies of a Brahman, a Kshatriya, a Vaishya and a Sudra, one must not entertain love and hatred towards their souls which are, as regards their true nature, the same.

231. The difference of bodies—big or small, youthful or decrepit,—is owing to the effect of Karmas; but from the Nischaya (real) point of view all souls ever and everywhere are the same.

232. He in whose eyes Shatru (enemy), Mitra (friend), Appā (one's own self) Para (others), and all other souls are equal, is the knower of Âtman (true self).

233. He who does not believe all the souls as Ektvabhâva-Roopa (having the same essential nature), does not attain to Sambhâva (tranquillity). Sambhâva is like a boat made to cross the ocean of Samsâra (world, or succession of births and deaths) with.

234. The variety which is found among the Jivas (souls) is caused by their Karmas, but the Karmas do not become the Jiva (soul), because at the proper time they become separated from it.

NOTE.—As the Svâbhâvas (real nature) of Karma and Jiva are Bhinna (different), they do not, although intermingled with each other, become one. The variety which we find among the Samsâri Jivas (worldly souls) is the effect of Karmas, otherwise with reference to Jnana (power of knowing) and Darshana (power of seeing) all the Jivas are one.

235. Regard all the Jivas as alike ; do not make any distinction between them ; as is the Deva (God) or pure Atman, so are all other souls in the three worlds.

NOTE.—As there are various kinds of trees in a forest, but the forest as forest is one ; as there are Brahmanas, Kshatriyas, Vaishyas, Sudras and several other kinds of human beings, but humanity as humanity is one ; in the same way, there are, owing to the effect of Karmas, minerals, vegetables, animals, men, gods, etc., in the world, but all the souls living under these conditions are, with reference to their essential qualities only one. Here some one might object that when this is the doctrine of your religion, why do you find fault with others who propound the existence of one Parmâ-Brahma. The answer to this is that if they propound the existence of one Parmâ-Brahma from this point of view, then there can be no objection to their doctrine. The difficulty is that they propound the existence of one Parmâ-Brahma not from the above point of view but absolutely. According to them all the souls in the world are mere phantoms, with the absolute as the only soul and the creator of the universe. This Ekanta (one-sided) doctrine is against proof and reason, and is fraught with evil consequences even from the standpoint of morality. Jainism does not believe in the existence of a Personal Creator, but regards the status of Parmâ-Brahma to be one as described above.

236. The Param-Munis (the Highest Saints) knowing the Para-Vastu (not-self) as separate from their self, give up its Sansarga (association or company), because by the association of the not-self one experiences a fall from the Shuddha Âtma Dhyana (pure contemplation of self).

237. Thou shouldst not associate with one who is devoid of Sambhāva (tranquillity), because his society will throw thee into the ocean of anxiety and will burn thy body through uneasiness.

238. Uttama Gunas (superior qualities) are destroyed by the company of evil persons; as owing to the association of iron, fire is also beaten by hammer.

239. Moha (illusion or infatuation) ought to be abandoned; in no way is it desirable. The whole world is suffering from pain on account of Moha.

240. Those Munis (saints) who love savoury food and are averse to unsavoury dishes, are gluttons; they do not know the Parmārtha (the Ideal).

241. The moth, the deer, the elephant, the beetle, and the fish being fascinated, respectively, by the colour of the candle's flame, the sweet song of the hunter, the agreeable sensations of touch, smell and taste, are destroyed.

NOTE.—In this Gāthā the Âchārya lays stress on the harmful nature of sense-gratification. The moth is drawn to destruction by the flame, the deer by the song, and so forth. When the gratification of a single sense has such fatal consequences, what must be the plight of man who seeks enjoyment through all the five senses?

242. Give up covetousness; it is not desirable. The whole world is involved in misery on account of covetousness.

243. Being associated with iron, that is, by the covetousness for iron even fire may be said to attain to a miserable plight—it is put upon an anvil, is beaten from above with a hammer, is caught in the middle by pincers, and is torn to pieces (in the shape of sparks).

NOTE.—Covetousness here means desire or love for the not-self which causes painful bondage, as in the case of fire. As the association with iron is the cause of suffering to fire, so is the association with the not-self the source of pain to the self. This is one of the most striking metaphors used by the Âchārya.

244. Give up attachment; it is of no good. All the pain in the three worlds is due to attachment.

245. On account of its love for oil sesamum has to bear much pain,—it is put under water, is trampled under foot and is repeatedly crushed in the oil-press.

NOTE.—This Gāthā furnishes another illustration of the principle laid down before, and the lesson taught by the Âchārya is, that as love, i.e., attachment or desire, for the not-self is fraught with pain and hardship, one should not allow it to deprive him of his Svābhāvic bliss which is infinite, unabating and eternal.

246. Glory to those brave persons who, having fallen into the Draha (river, tank or lake) of youth, joyfully swim across it ; they alone may be said to be living ; in this world of Jivas (the universe) they are good men.

NOTE.—The meaning is that those persons who though young are not fascinated by sensual pleasures and who having adopted the three jewels, that is, Right Belief, Right Knowledge and Right Conduct, pass through the temptations and trials of youth (which is a dangerous period of life) with cheerfulness. Such persons, the Âchârya says, deserve the highest praise.

247. Shri Jinendra Bhagwan left all the pomp and glory of the earthly kings to obtain Moksha (emancipation), but thou who fillest thy stomach by begging makest no effort to obtain Moksha.

248. By wandering about in the Samsâra, thou hast suffered all sorts of terrible pains and miseries ; thou shouldst now destroy the eight kinds of Karmas, to obtain the Parmâ-Pada (highest status), that is, Moksha.

249. When thou canst not bear the slightest pain, why dost thou engender Karmas which are the causes of all the suffering of the four Gâtis (kinds of living beings).

NOTE.—The meaning is that if you wish not to suffer even the slightest pain, you should cease to entertain Râga and Dveshâ which create the bondage of Karmas.

250. The foolish Jiva by becoming entangled in the turmoils of Samsâra, only tightens the bonds of Karmas, but does not meditate on his pure self, the immediate cause of Moksha, even for a moment.

251. He who does not understand his own pure self, continues, while overpowered by pains and miseries, to pass through the succession of births and deaths ; he whose mind has not been illumined by Jñana (knowledge) remains bound with attachment for wife and children, that is, he cannot know his Âtma.

252. O Soul ! Do not regard thy house, family, relations, body, or friends as thy own ; they are merely the product of thy Karmas ; Saints having Shastras (scriptures) for their eyes have perceived them thus.

253. O Soul ! By thinking of thy house, relations, and the like, thou canst not get Moksha ; therefore apply thy mind to Tapa (asceticism), so that thou mayst obtain Moksha.

254. For the sake of sons and other members of thy family thou killest millions of Jivas (living beings) and createst sinful Karmas in thy self : know that thou alone shalt have to bear the consequences of thy evil Karmas.

255. O Soul ! By killing and crushing thou causest pain to living beings : verily thou thyself shalt have to suffer infinite-fold more pain.

256. By Himsa (killing or injuring) of Jivas (living beings) one falls into Narka (hell), and by the Abhaya Dāna (the gift of fearlessness, *i.e.*, the giving of protection, hence, non-injuring) one goes to Svaraga (heaven) ; both the paths lie open before thy eyes, choose whichever thou thinkest to be the best for thee.

257. O fool ! Thou art mistaken as to the nature of acts ; do not amass husk, attach thyself to thy Nirmala Shiva-Pada (pure Parmātma Swarupa) and give up thy house, family, relations, and the like.

258. None of the objects and actions of the world is unperishing, or eternal ; even one's body does not go with one on death.

259. Temples, images, teachers, places of pilgrimage, religious books, fruits, flowers, and all else that are to be seen in the world, will sooner or later turn to ashes ; none of them is imperishable, or eternal.

NOTE.—Here the Âchārya exhorts his disciple to give up attachment even for the objects of Dharma. Of course, the disciple gave up attachment to worldly objects when he left domestic life and became an ascetic ; now the Âchārya says that even the objects connected with religion or religious worship and ceremonies are perishable and consequently he (the disciple) should not have an attachment for them ; he should attach himself only to his Pure Self which alone is Imperishable.

260. Except the one Paramā-Brahma, all the states and conditions which are seen in the world are perishable ; know it to be so.

NOTE.—Jiva Padārtha, though infinite in number, is, with reference to Jāti (genus) or Shuddha Svābhāva (pure, real Nature) one, and this One, Pure, Real Nature of Âtman is Parmātman, or Paramā-Brahma and is Imperishable. So the Achārya says here that except the one Paramā-Brahma all other conditions which are produced by Karma are perishable and therefore one should not attach oneself to anything other than this Paramā-Brahma.

261. The light which is seen at sun-rise disappears at sun-set, therefore thou shouldst follow the Great Dharma. There is nothing really valuable in wealth and youth.

262. He who has not amassed Dharma and has not practised Tapas (asceticism) is like a tree (*i.e.*, his being born as man is useless); he eats the Abhākṣha (unclean things, such as meat, wine, etc.), lives wantonly and descends into hell.

263. O Soul! Devote thyself to the feet of the Sarvājña, Vitarāga Deva, and do not indulge in attachment for friends, relations, etc., because these friends, relations, etc., will not give you anything worth having, they will certainly drown you in Samsāra.

NOTE.—If you devote yourself to the Sarvajña Vitarāga, you will know Dharma announced by Him, and by following that Dharma you will evolve your own Dharma or Svābhāva (real, pure nature), that is, you yourself will become Omniscient God. On the other hand, if you involve yourself in attachment for your relations, etc., that will only involve you more into the succession of births and deaths, that is, the Samsāra.

264. If the Samsāri Jivas (worldly souls) be as much in love with Dharma as they are with the objects of sensual pleasures, they will not fall into Samsāra.

265. He who does not practise Tapāśh-Charan (asceticism) with pure mind,—such a one, although born as a human being, only cheats himself.

266. O Soul! Do not graze the camels of thy five senses uncontrolled, or else thy five senses having enjoyed their Vishaya (objects) will hurl thee down into Samsāra.

NOTE.—The meaning is that if you do not control your senses and let them seek their pleasures without any restraint, they will create more passions and desires in you and will drag you along in the transmigratory state for a long time.

267. O Yogin! Difficult is the path of Yoga, the mind can not be controlled with ease; it runs after the pleasures of senses.

268. To enjoy the sensual pleasures is to feed the family of pain. O foolish soul! do not thyself strike thy shoulder with an axe.

269. The true Yogi is he who having given up the pleasures of his five senses meditates upon the pure, spiritual nature of Self.

270. Those saints who give up sensual pleasures deserve encomium; one who is bald, deserves no credit for having his head shaved.

NOTE.—The meaning is that if one has not got wealth, position and other circumstances of sensual enjoyments and he becomes a saint, he does not deserve much credit; it is the man who is surrounded with the objects of sensual enjoyment, and who gives them up all, that does meritorious work.

271. Conquer the king of the five senses, that is, Mānas (mind). By conquering it, all the five senses are conquered; as by cutting off the root of a tree, the whole tree becomes dried up.

272. O Soul! Being fascinated with the enjoyment of sensual pleasures, how long wilt thou roam about in Samsāra? Now having become Nischaya (calm and steady), associate thyself with Shiva (*i.e.*, concentrate thy mind upon the pure nature of thy Âtman), so that thou shouldst necessarily obtain Moksha.

273. O disciple! Do not give up the association of thy own Pure Âtman to pursue sense-gratification; those who do not associate themselves with their Âtmans are subject to nothing but pain.

274. Kāla (time) is from eternity; Jiva (soul) is also from eternity; and the Samsāra-Sagara (ocean of transmigratory condition of souls) is also eternal; but godhood and Samyaktva (perfection or wholeness) can be found nowhere else but in the Jiva (soul), that is, these are the special attributes of Jivas alone.

NOTE.—The Samsāri Jiva (embodied soul) being captivated by the sensual pleasures and being entangled in Rāga and Dvesha is passing through the succession of births and deaths. Being forgetful of his own, pure nature which is Perfect Knowledge and Happiness, he seeks happiness in what surrounds him but in vain. Being unaware of his own Nitya (constant, uncreated) existence and of the uncreated existence of Kāla (time), Pudgāla (matter), etc., he tries to find out his Creator outside of himself and thus becomes involved in various kinds of Mithyatva (falsehood). Thus does he wander about in the Samsāra in search of Parmâtman (God) and Samyaktva (perfection), but in the end both these are found within himself. The meaning is, that as the Real Nature of Âtman is Parmâtma and the realisation thereof Samyaktva, therefore these are to be found nowhere but in Âtman.

275. Do not regard thy household, *i.e.*, wife, children, etc., except as a gallows erected for thee to be hanged upon; therefore it is desirable that thou shouldst give them up.

276. When even one's body is not one's own, how can other objects become his? Therefore do not disregard, for the sake of others, Shiva Sangama (association of Shiva or meditation on the pure nature of soul).

277. Meditate on the pure nature of thy soul alone, so that thou mightst obtain Bliss; thou shouldst not think of anything else, because by thinking of other objects, thou wilt not obtain Moksha.

278. What a wonderful thing is the body of man? In appearance, it looks very beautiful, but if its skin be taken off, it will look very loathsome; fire reduces it to ashes at once.

NOTE.—The meaning is that man's body proves very excellent if one utilizes it in performing Dharmic acts and Tapa (asceticism), etc.; otherwise it is not a fit object for being attached to.

279. Washing the body, applying oil and cosmetics, etc., to it, and nourishing it with relishable food,—all these are useless; just as it is sinful to help a man of evil motive.

NOTE.—Here it does not mean that the body should not be fed at all; for Dhārmic purposes it has no doubt to be fed, but it is useless to feed and decorate the body for the sake of sensual pleasures. Immoderate and excessive regard for the body to the neglect of the soul, is to be condemned. It should be fed and looked after only to help the development of the soul, not to impede it.

280. As a vessel of filth, with holes in it, always passes filth through those holes, so does the body ever pass filth and urine through its holes,—how should such a body be loved?

281. Karmas, being enemies of Jiva (soul), have collected the material of pain and sin and impurity and made a body for it.

NOTE.—As the body is full of disease and impurities, such as filth, urine, etc., and of such substances as conduce to the commission of sin, the Karmas which are the causes of the formation of the body are described as the enemy of the Jiva. The meaning is: that as the body is a store-house of pain, impurities and sins, it ought not to be loved.

282. O wise soul! Be ashamed of loving such a loathsome body; why dost thou take delight in it; give up its attachment and perform Dharma to purify thy self.

283. Renounce the attachment of thy body; it is not good; thy Jñāna-Maeś Ātman is Bhinna (distinct) from this body; seek for that very Ātman in thy self.

284. Saints knowing the body to be the cause of pain, give up its attachment. How can the wise love that which does not conduce to Paramā-Sukha (bliss of Moksha).

285. O soul! Be contented in the Ati-Indriya Sukha (happiness independent of senses produced by Ātmic Svābhāva (pure nature of soul) without

the help of any foreign element. Happiness produced by foreign elements or by other than self, does not extinguish desire.

286. Self is Jñān Svābhāva (knowledge or consciousness by nature); its Svābhāva (real nature) is none other than this. Having known it, O Yogin! do not entertain Rāga (love, desire or attachment) for anything else.

287. One whose mind does not wander among Vishaya Kashāya (sensual pleasures, passions and desires), sees, through the eyes of Samyaktva (right belief), his Shuddha Ātman (the true, or pure self) directly.

288. By becoming a Yogi, what will he gain who cannot abstain from attaching his soul to Para-Padārtha (foreign substances or things), or he who cannot control his mind by concentration?

NOTE.—The meaning is that it is useless for such a person to renounce the life of a householder to become a Yogi.

289. He who having left his Nija Shuddha Ātman (own, pure self) consisting in infinite knowledge, etc., contemplates upon other objects, cannot obtain Kewala Jñāna (pure, perfect knowledge).

NOTE.—In the earlier stages of discipleship, in order to purify one's mind from passions, sensual enjoyments, etc., one has to meditate upon other objects such as the images of Arhats, etc., but in the advanced stages, one has ultimately to give up these also, and meditate upon his pure self alone, otherwise he cannot obtain Omniscience.

290. I highly praise those Yogins who are free from Punya (virtue or good deeds) and Pāpa (evil or bad deeds) and who purging their minds of Shubha (good) and Ashubha (bad) thoughts contemplate upon their Shuddha Ātman (pure self).

NOTE.—The thing is that virtue and evil both are the cause of bondage, their difference being the same as that between a golden and an iron chain. By virtuous deeds and thoughts good Karmas are produced which provide the soul with worldly comfort and ease; and by bad deeds and thoughts, bad Karmas are formed which put the soul in painful and miserable circumstances, but the Jiva does not obtain Moksha by any of them; hence so long as the meditation of a Yogi involves even a tinge of virtue or evil, he cannot destroy his Karmas. Therefore the Āchārya here praises such Yogins who rise above both good and evil to contemplate upon their pure self.

291. I highly respect that Yogin who populates the depopulated and depopulates the populated and who has got neither Punya (virtue) nor Pāpa (evil).

NOTE.—Infinite knowing, infinite seeing, infinite happiness, infinite power, etc., are the real, natural attributes of the Âtman, but owing to the bondage of Dravya Karmas (atoms of matter) and Bhâva Karmas (love and hatred, etc.), they are not found in the Samsâri Jîva (worldly soul) ; therefore the consciousness of the soul is said to have been depopulated of them. Hence to populate the depopulated is to bring them into full manifestation. The Yogi who evolves out these Shuddha Gunas (pure attributes) is said to populate the exiled. Similarly, love, hatred and other passions and desires which are found in the Samsâri Jîva, are described as those who are peopling the field of consciousness ; hence the Yogi who destroys them is said to depopulate the populated.

292. O Master ! Pray give me such advice as may speedily destroy Moha (attachment or infatuation) and make the mind steady. What purpose can be served by gods, etc.?

NOTE.—Here Prabhâkara Bhatta, the disciple, asks his Guru, Yogindrâchârya, to give him such instruction as will soon destroy Moha, because this Moha is a great obstruction in obtaining Moksha. Prâbhakara Bhatta says that as gods, etc., cannot give Moksha or Parmâtma-Swarupa, they will not serve our purpose, and as Moksha can be obtained by the destruction of Moha, such an instruction as will soon destroy Moha is the desideratum.

293. Moha is soon destroyed, and the mind made steady, by that meditation in which the breath which issues from the nose begins to issue from the tenth door or hole of the body which is situated in the palate and is equal to one-eighth part of an hair.

294. When a man lives in his pure self (that is, becomes absorbed in the meditation of his pure Âtman), his Moha is extirpated, his mind is killed (becomes steady), and breath stopped (that is, his breath issuing from the nostrils begins to issue from the palatal hole at intervals). Such a one gets Kewala Jîana (full and pure knowledge) and goes unto Nirvana.

295. One who in his mind thinks of Âtman as equal, like Âkâsha, to Lokâ-loka, has his Moha soon destroyed and attains to the Parama-Pâda (highest status).

NOTE.—As Âkâsa, although containing all other objects within itself, is Bhinna (distinct from other objects) and is pervading Loka (the universe) and Aloka (the region of space beyond the universe), so is the case with Âtman (soul). Âtman in its real Svâbhâva, that is, as Parmâtman, is pure and distinct from all other substances, and as it comprehends all objects by its inherent Jnana, it may be said to be all pervading. It is the contemplation of the Âtman as such which immediately destroys Moha.

296. O master ! I have wasted my time in vain, and have not known the Âtman possessing infinite attributes and powers dwelling in my own body ; I have not adopted Âkâsa-like Samabhâva (tranquillity).

NOTE.—In this gāthā, Prabhākara Bhatta is regretting that he does not yet know Nija-Shuddha-Ātman (his pure self) or Parmātman, who dwells in his own body and possesses infinite knowledge. He also regrets that he has not yet obtained or created in himself Samabhāva (tranquillity) which is devoid of love and hatred, etc., and is therefore compared with Ākāśa (space).

297 & 298. I have not given up Parigraha of different kinds, nor adopted Upsam-Bhava (that is, I have not renounced attachment to worldly objects and conditions); I have not known Moksha (emancipation) or the Moksha-Mārga (the path of emancipation) which are dear to Yogins; nor have I practised asceticism of which the Chinha (conspicuous sign) is to conquer the most arduous pains and which is the road to Moksha; neither have I risen above Punya (virtue) and Pāpa (evil): how then can I hope to escape from transmigration?

NOTE.—In these two gāthās also Prabhākara Bhatta regrets his indolence for not doing the things requisite for obtaining Moksha.

299. How will Moksha be obtained by him who has not given Dāna to Munis (saints), nor worshipped Shri Jinendra Deva, nor paid homage to the Pancha-Parmeshti?

NOTE.—As pointed out before, Arhats, Siddhas, Āchāryas, Upadhāyas and Sadhus constitute the Pancha-Parmeshti. When four kinds of Karmās, that is, Jnanavarṇiya, Darśhanavarṇiya, Mohṇiya and Anrāya are destroyed and Ananta Jnana (infinite knowledge), Ananta Darshana (infinite seeing), Ananta Sukha (infinite happiness) and Ananta Virya (infinite power) are manifested in the Ātman, it attains the Arhat status. This is the Jivan-Mukti condition of Ātman and it is from this condition that the *un-akṣari bani* ('Letter-less' Voice) of the Lord proclaiming Truth issues forth and is reduced into the Jaina scriptures by the pontiffs who sit at his feet. And when the remaining four Karmas, that is, Vedniya, Gotra, Nāma and Āyu are destroyed and the four additional Gunas (attributes), that is, Ayyābadha,* Agguru Laghu,† Avgahan‡ and Amoorteka§ are also manifested, the Ātman goes into Nirvana and reaches the Siddha status. These two states of the soul are fully divine and are worshipped as such in Jainism. Of the remaining three, the Āchārya is the Adept who has reached the highest point of asceticism but has not yet attained the status of the Arhat; the Upādhyāya is the master whose chief duty is to instruct others; and the Sadhu is the ascetic who follows the rules of asceticism. The attributes of the latter three are given in much detail in other Shastras and as divinity to some extent is also manifested in these three orders of holy beings, they are also respected.

* Ayyābadha is the quality of being undecaying.

† Agguru Laghu is the quality of weightlessness, i.e., being neither light nor heavy.

‡ Avgahan is the quality of being unobstructed.

§ Amoorteka is that which is devoid of sensible qualities.

300. The Paramâ-Pada (highest status, that is, Moksha) cannot be obtained by keeping one's eyes half opened or wholly shut. It can be obtained only by removing the unsteadiness of mind.

301. If thou wilt give up Chintâ (unsteadiness or uneasiness of mind), thy transmigration will come to an end; the Jinendra Bhagwan also, so long as he was associated with Chintâ could not obtain his Âtma-Swarupa (true self).

302. O soul! What foolishness has entered thy head that thou engagest thyself in Vyavâhâra (good and bad actions, etc.) which is the cause of Samsâra-Paribrahmâna (transmigratory condition); know thy Shuddha Âtman which is devoid of all Pra-Pancha (worldly turmoils) and is described by the word Brahma, and make thy mind steady.

303. Removing from thy mind all kinds of Râga (attachment or desire), six kinds of tastes, and five kinds of colours, meditate upon thy Âtman, which is Ananta Deva (Infinite God).

304. This Ananta Âtman (infinite soul) is transformed into what it thinks of, just as Sphatika-Mâni (crystal) assumes the colour of the flower in conjunction with which it is placed.

NOTE.—The real nature of Âtman or self is Pure Infinite Knowledge in which the objects of all times and of all places can be seen. The soul is a pure substance like crystal, but it becomes good or bad in conformity with good or bad thoughts, just as the crystal becomes red or blue when it is placed alongside a red or blue flower. When you entertain bad thoughts, your Âtman becomes bad; when you indulge in good ones it becomes good; but when you, leaving aside good and bad thoughts, focus your mind on the pure, real nature of Âtman, you attain your pure real nature.

305. What is Âtman is Parmâtman; this Âtman being under the influence of Karmas is Parâdhin (subject to others, not independent), but when it knows the true nature of self, then it becomes Parama-Deva (God).

306. Parmâtman who is Jñana-Maee (embodiment of knowledge or knowledge itself) is Ananta Deva (Infinite God); do thou realize that Parmâtman within thyself.

307. As Sphatika-Mâni (crystal) being in contiguity with flowers of different colours, in appearance shows itself as red, yellow, black, etc., but looking to the real nature of crystal, these various colours do not appertain to it, the crystal in its real nature being pure white; so does the Âtman being Parmâtman by nature appear of various shapes and colours on account of the influence of Karmas; in reality neither shape nor colour appertain to its Shuddha Svâbhâva (pure nature).

308. As Sphatika-Māni is pure without any dirt or adulteration so is the Ātman; seeing thy body dirty, do not regard thy Ātman to be the same.

309. As the body of a man who is putting on red clothes is not considered red, so the Sages seeing a red body do not consider the Ātman to be red.

310. As the body is not considered old because it happens to be covered over with old and worn out garments, so the Sages seeing a feeble body do not regard the Ātman as feeble.

311. As by the destruction of garments, the body is not destroyed, so the Sages hold that by the destruction of the body, Ātman is not destroyed. As the body is separate from clothing, so to a Sage Ātman is separate from the body.

312. O soul! This body is thy enemy, because it produces sufferings and pain. Therefore, if anybody destroys thy body, regard him as thy friend.

NOTE.—In this Gāthā the Āchārya points out means for adopting tranquillity of mind and forbearance. If anybody injures or even destroys your body, you should not entertain feelings of anger and enmity towards him, because by doing so you will make the bondage of bad Karmas for yourself, and will, in no way, benefit your soul. You should rather argue that as your body is your enemy, because it produces pains and miseries, therefore, he who kills your enemy is undoubtedly your friend. Similarly, as your body is separate and distinct from your self, and as he who destroys it in no way injures your self, then why should you harbour bad feelings for him?

313. Great Yogins by their spiritual force make their previously accumulated Karmas active, and destroy them. If these Karmas become ripened and are destroyed themselves, it is far better.

NOTE.—The meaning is that when long accumulated Karmas become fructified and bring on pains and miseries, one should not feel distressed, but should rather become happy thinking it good luck that those Karmas should fructify and be destroyed of their own accord.

314. O soul! If thy mind cannot bear painful words, then be immersed in the meditation of Parama-Brahma or Pure Self, so that thou mightst attain to happiness.

315. Samsāri Jivas (embodied souls) helpless by the force of Karmas, are born in different forms, families and status, and owing to their Karmas also

do they wander about in the Samsāra. When this Jiva becomes established in its Pure Self, then it will not have to wander in Samsāra; there is nothing strange in this.

316. Those who speak ill of me become happy by doing so, and as I become the cause of their happiness, I should not become angry with them, I should rather become contented.

NOTE.—In this Gāthā the Āchārya points out the lines of thought by which one can forgive even those who speak ill of him. This is the mode of thinking by which one can learn forgiveness and toleration. People make others happy by giving them wealth, etc., and here am I who have nothing to spend, nothing to give, to make these persons happy. If by simply speaking ill of me, they become happy, so much the better; why should I be angry with them? I am the most fortunate man for without taking any trouble I become the cause of their happiness. Therefore, I should not lose temper with them, but should feel pleased and contented.

317. If thou art afraid of pain then give up every sort of care or anxiety; as even a little thorn is painful, so, too, is slight Chinta (care or anxiety) the source of pain.

318. O Yogin! Entertain not anxiety even for Moksha. It is not to be obtained by Chinta. Release thy Jiva (soul) from what has got him in bondage.

319. To become free from all Vikalpas (disturbances of mind) is called Parama Samādhi, therefore the Munis (saints) give up all good and bad thoughts.

320. One who constantly bathes in the Sarovara (lake) of Parama Samādha, washes off all the dirt of Samsāra (flesh) and becomes a Shuddha Ātman (pure soul).

321. One who practises severe asceticism and has read all the Shastras, but has not established himself in Parama Samādha, cannot see his Shiva Shanta (pure, real self).

NOTE.—He who has not given up Rāga and Dvesha (love and hatred), and whose mind is not undisturbed by desires and emotions, such a one might inflict the most severe tortures and pains on his body, but he cannot see the Parmātmā dwelling within himself. The Parmātmā or Pure Self can be seen only through calm, undisturbed meditation.

322. Those Yogins who do not annihilate Vishayas (desires for sensual pleasures) and Kashayas (passions) and who do not establish themselves in the Parama Samādhi, cannot be said to meditate on the Parama Pāda (supreme status or God).

323. Those Munis who not having established themselves in Parama Samâdhi do not realize Parama Brahma, continue to bear various kinds of pain and suffering in the Samâra for a long time.

324. So long as all good and bad thoughts are not left behind, one cannot attain to the Parama Samâdhi. Thus have the Kevalins (omniscient Bhagwans) said.

325. By eradicating all traces of Vikalpas (disturbances of mind), by entering on the Moksha Mârگا (way to emancipation or salvation), and by annihilating the four Ghâtiya Karmas, this Jiva (soul) becomes an Arhat.

326. Verily this Âtman (self or soul) becomes an Arhat, the knower of the whole of the Loka and Aloka and the enjoyer of the Parama Ananda (highest bliss) by means of Âvarṇa-Rahit (unobstructed, i.e., pure and clear) Kewala Jñana (omniscience).

327. The Jina (conqueror of the lower self, that is, Parmâtman or God) is Parama Nanda (full of bliss or happiness) and Kewala Jñana Svâbhâva (omniscient or all knowing). This same highest and supreme status—that of a Jina—is the Svâbhâva (real nature) of every Jiva (individual soul).

328. One who knows Jiva or Âtman (soul) as Jinwara or Parmâtman (God) and Jinawara or Parmâtman as Jiva, becomes steady in Sambhâva (tranquillity or calmness) and soon gets Nivâna.

NOTE.—According to Jainism, the nature of the Samsâri Âtman (embodied soul) and Parmâtman is the same, though they differ in respect of the manifestation of that Svabhâva; in the former the real Svabhâva, that is Omniscience, etc., are not manifested, owing to the bondage of Karmas, while in the latter it is fully evolved out in consequence of his freedom from the bondage of Karmas. All Râga and Dvesha (love and hatred), all passions and affections and disturbances of the mind are due to the ignorance or misunderstanding of the real nature of self. Hence, he who knows the Âtman as Parmâtman, is not likely to entertain Râga and Dvesha towards any one. This will suffice to establish his mind in Sambhâva (tranquillity or even-mindedness) ultimately and also lead to Nivâna.

329. O Yogin! Know that Jineswara to be the Parmâtma Prakasha who is distinct and separate from all Karmas and blemishes.

330. The Jina Deva who possesses the four-fold infinite attributes, that is Kewala Darshana (perfect perception), Kewala Jñana (pure, infinite knowledge) Ananta Sukha (infinite happiness) and Ananta Virya (infinite power), is the Parama Muni (the Supreme Saint) and the same is also Parmâtma Prakasha; that is the revealer of the glory of God (in His own Self).

331. The Parmâtma Parama Pâda (supreme status of Godhood) variously described as Harihara, Brahman, Buddha and Parmâtma Prakasha—the same is the (status of the) Siddha Jinendra Deva.

332. Shri Jinendra Devas have described that Jiva as the Siddha (perfect) Mahant (the supreme saint) who has destroyed his Karmas and obtained absolute, everlasting freedom by the power of self-contemplation.

NOTE.—According to Jainism, Parmeshwara or Parmâtman is not any particular person; this Âtman (soul) in its real, pure Svâbhâva consisting in Ananta Jnana (omniscience), etc., is itself the Parmâtman. The supreme status of Âtman is Parmâtman and the same is spoken of by one thousand and eight different names such as Hari, Vishnu, Brahma, Buddha, Jina, Parmâtma Prakasha, and the like. When the Jiva destroys his Karmas he becomes the Parmâtman. As already stated there are eight principal kinds of Karmas, namely, (1) Jnana-Varniya which hides and covers the real nature of soul, that is omniscience; (2) Darshana-Varniya which impairs its power of perception; (3) Mohaniya which entangles it in worldly attachments and thus by making it stupefied prevents it from getting self-knowledge and spiritual bliss; (4) Antrâya which interferes with freedom of action; (5) Ayu which keeps the body for a certain period; (6) Vedniya which provides the means and circumstances of pains and pleasures; (7) Nâma which is the cause of the various shapes, colours and dimensions of the body and of all the limbs; and (8) Gotra, which is the cause of birth in a high or low family or position. When the first four of these are annihilated, the four pure infinite Gunas (attributes), that is, infinite knowledge, infinite perception, infinite happiness and infinite power, become manifest in the soul which is then called an Arhat. This is the condition of Jivan Mukti (liberation while still ensouled in the body). When the remaining four Karmas are also destroyed, the soul goes unto Nirvana and becomes undeclinable, unobstructible, bodiless, and free from heaviness or lightness. It is at this stage that the soul evolves out all the divine attributes in perfection and is called a Siddha in Jaina phraseology.

333. The Siddha Bhagwan is free from birth and death; is devoid of the various pains of the four grades of beings, and ever dwells in Kewala (pure, infinite) Darshana (seeing), Jñana (knowledge) and Ananda (bliss or happiness).

334. Those Munis who with pure thought meditate upon this Parmâtma Prakâsha (a Grantha which shows or describes Parmâtman) and who have conquered Moha Karma (Karma which produces attachment or desire in soul),—such Munis alone understand the Parmâtma Pada (Godhead or divinity).

335. Those Munis who are the Bhaktas (lovers or devotees) of this Parmâtma Prakâsha Grantha, get the Prakash (light or Jñana) which illumines the whole Lokâ-Loka.

336. Those who daily think over the name of Parmâtma Prakasha, destroy their Moha Karma soon and become the Nâthas, masters of the three worlds.

NOTE.—The word Parmâtma Prakâsha has a two-fold significance here. One is the name of the present Grantha, the other means the light or Ananta Jnana (infinite knowledge) of Parmâtma. This Grantha also deals with the same subject, so when one thinks over this Grantha, he virtually thinks over the light or omniscience of Parmâtman. So the Âchârya says here that those who daily think over the name of Parmâtma Prakash, using the word in both the senses, destroy the bondage of their Moha Karmas and become the Light of the world. Thus the great virtue of meditation on the Parmâtman Prakasha is that it enables the souls to become the Parmâtman, the object of worship, hence the Lord, of the three worlds.

337. Those alone are competent to meditate upon the Parmâtma Prakasha (this Grantha or the supreme attributes of Parmâtma) who are afraid of the various pains of this Samsâra and who wish to obtain Nirvâna.

338. Those Munis who are Bhakta (devotees) of Parmâtma Pada and do not give their heart to sensual pleasures, are alone fit to comprehend the Parmâtma Prakasha.

339. He who possesses the Jñana (knowledge) of self and whose mind is pure,—such a one is competent to understand the Parmâtma Prakasha.

340. This Parmâtma Prakasha Grantha which does not possess poetic or linguistic excellence, but simply describes the nature of Parmâtma Pada, is a treatise which when studied with a pure mind frees one from the pains incident to the four kinds of living beings.

341. Pandits (learned men) should not find fault with the repetitions contained in this Grantha, because I have said many things over and over again in order to make Prabhakara Bhatta understand them.

342. Those who know the Parmârtha should forgive me if I have said anything improper in this Grantha.

343. He in whose heart shines the divine Light of the Living Essence of Consciousness, which is the object of constant contemplation on the part of Munis, which is distinct from the body, which dwells in the hearts of all living beings, which is pure effulgence by nature, which is resplendent with the dazzling lustre of Jñana, which is the object of worship in the three worlds, and which is the companion of the highest saints,—verily the being in whose heart shines such a Tattva (principle or essence) obtains the Mukta Pada, that is, he attains to Liberation.

344. Victory to that Shiva-Swaroopa Kewala Bhagwana whose body is all-effulgence, who has obtained Paramâtma Pada, who is Nâtha (Master) of Munis and who possesses that Shukla Dhyâna (the purest contemplation) which leads to Moksha and which is unattainable by those who are entangled in the sensual pleasures of this world.

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